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REVISED
FREEMASONRY ILLUSTRATED

A COMPLETE EXPOSITION OF THE
FIRST THREE MASONIC DEGREES

BY JACOB O. DOESBURG

Past Master Unity Lodge No. 191 F. & A. M., Holland, Mich.

PROFUSELY ILLUSTRATED

A HISTORICAL SKETCH OF THE INSTITUTION AND A CRITICAL
ANALYSIS OF THE CHARACTER OF EACH DEGREE

BY

PRESIDENT J. BLANCHARD OF WHEATON COLLEGE

EDITORIAL QUOTATIONS AND OVER TWO HUNDRED NOTES FROM STANDARD
MASONIC AUTHORITIES, CONFIRM THE TRUTHFULNESS OF THIS EX-
POSITION AND SHOW THE CHARACTER OF MASONIC
TEACHING AND DOCTRINE

THE ACCURACY OF THIS EXPOSITION ATTESTED BY
J. O. DOESBURG PAST MASTER UNITY ☐ NO. 191 HOLLAND, MICH., AND OTHERS

EZRA A. COOK, Publisher
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THE ACCURACY OF THIS EXPOSITION ATTESTED.

STATE OF MICHIGAN, }
County of Ottawa. } 48.

Jacob O. Doesburg, of Holland, Ottawa county, Michigan, being duly sworn, deposeeth and saith, that he has been a member of the society called Freemasons, and that he took in due form the Masonic degrees of Entered Apprentice, Fellow Craft and Master Mason, in Grand Haven Lodge, No. 139, F. and A. M., in the year 1864, at Grand Haven, Michigan; and the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch, in Grand Rapids Chapter, No. 7, Grand Rapids, Michigan, and that he is thoroughly familiar with the said Masonic degrees.

And this deponent further saith, that he was a charter member of Unity Lodge, No. 191, F. and A. M., Holland, Michigan, and for the years 1869 and 1870 presided as Worshipful Master of said Unity Lodge, No. 191, F. and A. M.

And this deponent further saith that he has very carefully revised the book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Illinois, and that said book contains a strictly accurate and complete statement and description of the entire ritual, ceremonies, signs and grips and other "secrets" of the first seven degrees of Freemasonry.

And this deponent further saith that the first three degrees are given in "Freemasonry Illustrated" precisely the same as he conferred them, when Worshipful Master of Unity Lodge, No. 191, F. and A. M., and the same as he has seen them conferred in many other Masonic lodges, and on a careful comparison, he finds that the ritual and ceremonies given in "Freemasonry Illustrated" are precisely the same as given in a Key to the Worshipful Master of Unity Lodge, No. 191, F. and A. M., by the late Stillman Blanchard, Grand Visitor and Lecturer for the Grand Lodge of Michigan, at Holland, Michigan, in the year 1867.

And this deponent further saith, that this Key was written almost entire in his own handwriting, the remainder by

George Lauder, first Worshipful Master of said Unity Lodge, No. 191, F. and A. M.; and that, when finished, after careful revising and comparing with the *official Key* of the Grand Lodge of the State of Michigan, this Key was pronounced perfect; and that the following official certificate was then written in said Key:

"HOLLAND, Mich., May 27, A. L. 5887.

"I have this day with Bro. Geo. Lauder and Bro. J. O. Doesburg carefully examined the foregoing cypher, in the lectures of the three first degrees of Masonry, by the State Key, and find that they are enabled to read the same with perfect accuracy.

[Signed,]

"S. BLANCHARD,
G. Vis. and Lec."

And this deponent further saith, that each candidate, no matter what may be his social position, is obliged to submit to the degrading ceremonies, described in "*Freemasonry Illustrated*," consisting in the first or Entered Apprentice degree of stripping the candidate to his shirt and drawers, and exchanging his drawers for a pair furnished him by the lodge, which fasten with strings; the left leg of them rolled up above the knee, the left foot bare, left breast bare, and a slipshod slipper on his right foot, a hoodwink over his eyes, and a small rope, called a cable-tow, once around his neck; in the second, or Fellow Craft's degree, prepared the same, except the right foot, leg and breast are bare, and the cable-tow is twice around the naked right arm, above the elbow; in the third, or Master Mason's degree both feet, legs and breasts are bare, and the cable-tow three times around his body, hoodwinked as before. His shirt is often taken off entirely in the third degree, and is turned around in either degree when it does not open in front. In each degree a horrible oath is taken; the penalty in the first degree being cutting the throat and tearing out the tongue, in the second the breast torn open and heart plucked out, in the third, his body severed in twain and his bowels taken from thence and burned to ashes. In the third or Master Mason's degree they pretend to murder the candidate, bury him, and after fifteen days raise him to life on the "five points of fellowship."

In each of the Chapter degrees similar murderous oaths are taken. In the first Chapter degree, which is the fourth degree of Masonry, entitled Mark Master's degree, the candidate is in his shirt sleeves, both sleeves rolled up above the

elbows, a cable-tow four times around his body, no hoodwink; in the Past Master's degree there is no special preparation; in the Most Excellent Masters degree has a cable-tow six times around his body, but no hoodwink; in the Royal Arch degree, three and only three are initiated at once, have coats off, are hoodwinked and are connected by a long cable-tow, wound seven times around the body of each. The conductor of the candidates personates Moses, and a man the Almighty at the *burning bush*; the miracles of Moses before Pharaoh are mimicked and also the dedication of the second temple at Jerusalem, and they pretend to find the Ark of the Covenant in an underground arch in the rubbish of Solomon's temple. The lodge room is termed the Tabernacle, the highest officer the High Priest; the second, King; the third Scribe; the fourth, Captain of the Host. The pretended ineffable name of God is given as the Grand Omnic or Royal Arch word.

And this deponent further saith that the signs, grips, words and passes, ritual and ceremonies, in general practice in Masonic lodges throughout the United States are substantially the same, the "*work*" given in "*Freemasonry Illustrated*" being exactly as is practiced in lodges throughout the State of Michigan.

JACOB O. DOESBURG.

STATE OF MICHIGAN, }
County of Ottawa. } ss.

Sworn to and subscribed before me this 21st day of October, A. D. 1879.

[SEAL.]

ISAAC FAIRBANKS.

Notary Public in and for Ottawa county, Mich.

STATE OF MICHIGAN, }
County of Ottawa, } ss.

Frank Sooter, of Holland, Ottawa county, Mich., being duly sworn, deposeth and saith, that he has been a member of the society of Freemasons, and that he took in due form the degrees of Entered Apprentice, Fellow Craft and Master Mason, in Unity Lodge, No. 191, F. and A. M., Holland, Mich., and this deponent further saith, that he has been Junior and Senior Warden of said Unity Lodge, No. 191, F. and A. M., and that he is thoroughly familiar with the three first degrees of Masonry, and that he is intimately acquainted with Past Master Jacob O. Doesburg, and that he has many times seen the said Jacob O. Doesburg confer the said three degrees in Unity Lodge, No. 191, F. and A. M., and that after a careful

examination of the proof sheets of a book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Ill., he finds the same to contain a perfect and complete description and accurate statement of the three first degrees of Freemasonry, as is worked in every lodge in the State of Michigan, in conformity to the Grand Lodge Key, and substantially the same throughout the United States.

And this deponent further saith that the Key made use of for this exposition is the identical *official Key*, which he has often used himself officially as Senior Warden of Unity Lodge, No. 191, F. and A. M. **FRANK SLOOTER.**

Sworn and subscribed before me this 30th day of October, A. D. 1879. **JAMES TEN EYCK,**

Justice of the Peace in and for Ottawa county, Mich.

STATE OF MICHIGAN, }
County of Ottawa. } ss.

John Hoek, Senior, of Laketown, Allegan county, Mich., being duly sworn, deposeth and saith, that he has been a member of the society of Freemasons, and that he took in due form the degrees of Entered Apprentice, Fellow Craft and Master Mason, in Battle Creek Lodge, No. 12, F. and A. M., Battle Creek, Mich., and this deponent further saith, that he took in due form the Masonic degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch, in Battle Creek Chapter No. 19, at Battle Creek, Mich., and that he was a member in good and regular standing at the time of his seceding from the society of Freemasons, which he did about one year ago.

And this deponent further saith, that he is familiar with the ritual and ceremonies of the seven degrees referred to, and that, after a careful examination of the proof sheets of a book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Ill., he finds the same to contain a complete and accurate statement and description of the ritual, ceremonies and secrets of the said seven degrees of Freemasonry, generally known as Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master and Royal Arch.

JOHN HOEK, SR.

Sworn and subscribed before me this 24th day of October, A. D. 1879. **H. D. POST,**

Justice of the Peace in and for Ottawa county, Mich.

PUBLISHERS' PREFACE

For years we have had in mind an ideal Exposition of Freemasonry. Freemasonry is a false religion, a counterfeit of the true, (see notes 28, 41, 64, 71, 77, 87, 131, 134, 137, 159, 161, 208, 212, and pages 37-8) and it is not strange that this counterfeit, this masterpiece of Satan, should prove the "deceivableness of unrighteousness" (2 Thes. ii. 10.) Hence it should not be a matter of surprise that some persons, after a hasty perusal of the ritual, with its garbled Scripture quotations, mock prayers and solemn ceremonies, are deceived as to the *real* character of them, and do not see that though truly a religion, Freemasonry is the devil's religion, prepared with all his cunning, as a substitute for the religion of Christ.

It is said that in localities where poisonous reptiles abound a plant grows near by which cures their bite. Along with the subtle poison in these lodge ceremonies we offer the reader an antidote. In the foot notes will be found abundant and unimpeachable evidence of the poison, and in the analysis of each degree the reader is pointed to the true remedy.

It has been noticed by many with astonishment and regret that the testimony of seceding Freemasons, though they be men of the highest standing as Christian teachers and ministers of the Gospel, seemed to have little or no weight with many fair-minded men, because they were so bitterly denounced as "perjured villains" by their former lodge brethren.

Notwithstanding the fact that all sane persons must see that nothing less than a most imperative sense of duty could induce any one who cares for his reputation to brave the storm of calumny sure to follow a public renunciation of Freemasonry, it is true that hundreds of otherwise candid persons not connected with the lodge, who previous to such renunciation would take his word on any subject without question, now look upon the seceder with suspicion, if not contempt. And

yet it probably required of this Christian minister more moral courage to thus warn others against the lodge than any previous act in a long life of self-denying labor for Christ.

To strengthen the testimony of these godly men, and by a most rigid examination and cross-examination of the witnesses of the defendant in this struggle against the powers of darkness to prove that the published revelations of Freemasonry are correct, and that the doctrines inculcated in its ritual and ceremonies, as stated by the highest Masonic authorities, are more damning than any one would dream from the mere perusal of the ritual and its horrible oaths, is the object of this volume. To accomplish this the monitorial part which is inserted in the body of the degrees, is quoted from standard Masonic Monitors, and nearly four hundred foot notes, which consist of extracts from standard Masonic publications, confirm the exposition in every important particular, even to the oaths and murderous penalties. We thus put on the witness stand Dr. Albert G. Mackey, Daniel Sickles, Robert Morris and A. T. C. Pierson, each of whom is a supreme ruler of the order, 33d degree, with the title of *Sovereign Grand Inspector General*. We shall see whether any attempt will be made to impeach their testimony, which is terribly damaging to the order.

In order to make the case against the lodge so over-whelmingly clear that there shall be no escape, chapter first is devoted to a brief sketch of its origin; chapter second, its professed and real character; and each degree is followed by a critical analysis of its character by President Blanchard. The introduction is also from the pen of President Blanchard, than which there is none wielded with more power in the battle against the lodge.

That this volume may be owned and blessed of God in convincing thousands both in and out of these dark orders of their utter incompatibility with our free institutions and of the loathsomeness in the sight of our blessed Saviour of an institution which, like Freemasonry, rejects his name from its ritual, prayers and Scripture quotations, and that every re-
ver may trust in him alone for salvation, is the prayer of

THE PUBLISHERS

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INTRODUCTION.

The names and forms of the secret orders which, in pagan lands and Christian, now cover our globe with their concealed net-work, are legion; their nature is, substantially, one. The compilers have undertaken, in this single volume, to give every candid reader the means of settling every question of practical importance concerning them.

First, they have given, after the manner of Pritchard, Morgan, Bernard, Ailyn and others, a certified exposure of the formerly secret ritual of Freemasonry, the mother and type of those orders in this country and in Europe.

The accuracy of this revelation is duly certified by known and competent witnesses. To this certified exposure of the Masonic ritual, preceded by a brief historic sketch of its origin, are added for the Blue Lodge degrees (first three), 215 notes from standard Masonic authorities, books written for and published to the outside world. Besides the quotations in the notes, the monitorial or exoteric portion of the ritual is also quoted from standard Masonic authorities. These quotations authenticate the exposure of what Masons wish to conceal by what themselves reveal, and thus settle forever for the reader the natural question: How do I certainly know that this revelation is true? And, as these quotations contain the substance of the whole Masonic doctrine and worship, being carefully verified, and authors and pages given, they will save lecturers and other readers the purchase of a whole Masonic library, and wading through the mire of its contents.

In a world filled with fraud and imposition, the exposure of the worldly origin, tricks, and "degrees," of a single imposture, would seem of small relative importance. The compilers of this book undertake to do more than this; they seek to unravel the whole system of false worships, in their eternal, as well as in their temporal relations, and, in this book, to put a key into our hands which will unlock every spurious mystic temple now or heretofore on this earth. The author of "The Modern Eleusinia; or, A Philosophical History of Freemasonry," says: "The analysis of one secret order is the analysis of every one;" because they are all "fashioned after the same idea." If this writer's conception is correct, the plan of this book is also correct; which is, by a description and exposure of one system of false religion, to describe and expose every one, and to contribute

something toward "pulling down the strongholds" of that dark spirit who presides over the spurious worships, patronizes the vices, and thus prolongs the miseries of our race, whose parents he deceived.

This book, we scarcely need say, is intended, primarily, for Christians, those who receive the Bible as divine. Argument is wasted upon atheists. The Bible does not approach men, proving God's existence, but simply informs us what God did and said, and assumes that those who deny him are "fools." The Bible method of saving the world is by separating Christians from it. While deacons were distillers, drinking was popular. Christians forsook the liquor business, and it is failing. So slavery fell while Christians had but begun to forsake it. So will every false system fall when God's children leave it. Knowing this, Satan has sought to secure the worship and co-operation of Christians by first securing that of Christ, who dwells in them. Sodom and Gomorrah could not be overthrown till the worshipers of God had left; but when these departed those cities fell. Hence all Satan's energies seem bent to prevent the divorce of his own worship from God's. As long as these are blended his dark kingdom will stand. All his temptations of Christ culminated in his proposition of demon-worship to be paid to himself; and we are tempted in all points as Christ was. This, in substance, was the temptation by which our first parents fell in Eden. The serpent who tempted them is called elsewhere in Scripture, "the devil," and "Satan," who tempted Christ; and the promise which he made to Adam and Eve was the same which the lodge makes to candidates, viz.: elevation by knowledge; "Ye shall be as gods, knowing," etc. And when, ages afterwards, Christ, who had been promised in Eden as the "seed of the woman," came by miracle as the son of Mary, the same proposition was in essence made to him: that if he would own that same "serpent," "devil," and "Satan," as his guide and god, by worshipping him, he should have the power and glory of the world. Thus a careful study of the opposition worships from Adam to Christ, and ever since, will show the identity of their agent and the identity of their scheme and its relentless antagonism to the mission of Christ.

It requires neither demonstration nor argument to convince a candid man who has sinned that he has fallen; and the question of everlasting moment to such an one is, how to recover, or re-ascend to the lost favor of God. Freemasonry and the Bible give opposite answers to that question; the one, as seen in the following pages, promises salvation by ceremonies, which in effect is salvation by Satan; the other, by Christ.

Christ declares that he "proceeded and came forth from the Father;" that God was "manifest" in him; that those who see him "see the Father;" and that he has power to forgive their sins, and reverse their destiny from the state of sin and misery seen everywhere on earth, to bliss unending and unutterable; and that, after he had thus in his own person restored the broken intercourse between God and fallen man, he ascended to heaven, leaving the Holy Spirit to continue and complete that intercourse; and the whole Bible from Genesis to Revelation is a continuous record of Christ's stupendous and sublime mission.

We read in the Apocalypse (Rev. xii: 7-9) that Satan and his angels have been defeated in other worlds and fields of conflict, and "cast out into the earth;" and Christ himself speaks of Satan as the "prince" and "god of this world." We should hence expect that Satan's religious system would be limited and bounded by the world which he claims as his realm; and this we find to be the case. He is worshiped as the Architect of the (material) Universe. The religion of the Mysteries, from the pyramids to those of the lodge, began with the worship of the sun and the heavenly bodies, and descended to "four-footed beasts and creeping things," always keeping within the realm of the "god of this world." There is neither eternity nor infinity in the system of the lodge. It is all "earthly, sensual and devilish," and the heathen nations are dwarfed in their intelligence because cheated out of the "life and immortality brought to light" by Christ.

In the following Historical Sketch and the Analysis after each degree abundant proof will be found that Grand Master A. T. C. Pierson of Minnesota is correct in asserting the identity of Freemasonry with ancient pagan religions. And, just so soon as convinced of the truth of this theory and belief, patriots will look with creeping horror on court-houses where the oath of demons are superseding the oath of the Infinite and Blessed God. Christians will shun churches and communion tables where secret worshipers of Satan preach from pulpits, and administer, in symbol, the body and blood of Christ. And all thinking minds, who have learned, with awe, from the oracles of God, the stupendous majesty of the mission of the Eternal Son of God, who has added eternity to time, and opened a pure heaven to the hope of mortals, will hail this volume, along with like anti-secret literature, as heralding and ushering in the time when "that wicked one" shall "be revealed, whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii: 8.)

CHAPTER I.

Historical Sketch of Freemasonry—Its Claims to Antiquity False except as a Perpetuation of the Heathen Mysteries—Its Ritual and Ceremonies Founded on a Murder—It Caricatures the Death and Resurrection of Christ—Grand Master Parvin Ridicules the Pretended Antiquity of the Order—Origin of the Name Freemasonry—Rapid Spread of the Order from the London Lodge—It Falls before Morgan Anti-masonry—Its Partial Recovery.

As this institution arrogates to itself the title, "Ancient and Honorable," and its members call themselves "Ancient Free and Accepted Masons," it is needless to say that its votaries claim for it extreme age.

Albert G. Mackey, M.D., the most reliable and influential Masonic author now living, who on the title page of his "Lexicon of Freemasonry," bears the title of "PAST GENERAL GRAND HIGH PRIEST AND SECRETARY GENERAL OF THE SUPREME COUNCIL, 33D DEGREE, FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES," says:

"Freemasonry is in its principles undoubtedly coeval with the creation, but in its organization as a peculiar institution, such as it now exists, we dare not trace it further back than to the building of King Solomon's temple. It was, however, in its origin, closely connected with the Ancient Mysteries."—*Mackey's Lexicon, Art. Antiquity of Masonry.*

Under the heading, "Antiquity," in his "Dictionary of Freemasonry," Robert Morris, LL.D., the Masonic traveler, lecturer and author says:

"That branch of Masonry which comprises the degrees of Entered Apprentice, Fellow Craft and Master Mason, may justly claim an antiquity surpassing that of all other societies. The historian discovers its traces as an organization here and

there as far back as the times of King Solomon, and in a different form more than a thousand years beyond that period."

"From the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began and harmony displayed her charms our Order has had a being."—*Webb's Monitor*, page 1; *Sickels's Ahiman Rezon*, page 14; *Sickels's Masonic Monitor*, page 9. "A belief in the *Antiquity* of Masonry is the first requisite of a good teacher. Upon this all the legends of the Order are based. The dignity of the institution depends mainly upon its age, and to disguise its gray hairs is to expose it to a contemptuous comparison with every society of modern date."—*Note by Robert Morris*, page 1, *Webb's Monitor*.

A. T. C. Pierson, Sovereign Grand Inspector General, 33d degree, for ten years Grand Master of the Grand Lodge of Minnesota, is undoubtedly correct in his opinion, as expressed in the following extracts, that Freemasonry as well as all other false religions, is connected with the murder of Abel:

"And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him. * * * *

Here, in plain, simple language, we find the original of that legend which has puzzled the philosophers and learned men of the world for more than four thousand years. * * * * Here we find a loss of life by violence, and that, too, by the hand of a *brother*, as in the case of Osiris, etc; the escape of the murderer, the search, as the inquiry was made by God, 'Cain where is thy brother'? * * * * The Masonic legend stands by itself, unsupported by history or other than its own traditions; yet we readily recognize in Hiram Abif, one of the Grand Masters of Freemasons, the Osiris of the

Egyptians, the Mythras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of the Artificers, and the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively.* For many ages and everywhere Masons have celebrated the death of Hiram Abiff. That event, therefore, interests the whole world, and no particular sect, order or coterie; it belongs to no particular time, religion or people. Everywhere among the ancient nations there existed a similar allegory, and all must refer to some great primitive fact. That fact we believe to have been the murder of Abel by his brother Cain."—*Pierson's Traditions of Freemasonry*, pages 234, 237, 240.

As will be seen by the ritual, as well as by the statements of Masonic authors, Freemasonry, while borrowing from the ceremonies of other heathen worships, is particularly a perpetuation of Baal or Sun-worship. "The Worshipful Master himself is a representative of the Sun."—*Morris's Dictionary*, Art. Sun.

While the principles of Freemasonry are as old as idolatry, look at the absurdity of its claims to great antiquity, as now organized. We still give Masonic authority:

"The present extension of Masonry is very great, but the existing lodges in remote parts of the world are all the off-shoots and subordinates of the three Grand Lodges of Great Britain."—*Morris's Dict.*, Art. Universality.

"Preston informs us that, on St. John the Baptist's

* False religions ape the true. Freemasonry here assures us that its model idolatries had each its murdered hero to copy and caricature the great central fact of revelation and human destiny, the death of Christ. This is the concentration of all cunning, cruelty and falsehood. Having caused, "by wicked hands," the murder of Christ, whom he could not seduce to worship himself, Satan now travesties his death for the double purpose of making idolatry impressive to its dupes, and making the crucifixion of Christ ridiculous to those better informed by his sham counterfeits.

"Thus he supports his cruel throne by mischief and deceit,
And drags the sons of Adam down to darkness and the pit."

day, 1717, at the establishment of the Grand Lodge of England by the four lodges in London, the following regulation was adopted:

"That the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain lodges or assemblies of Masons, convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant, no lodge should be hereafter deemed regular or constitutional."—*Mackey's Jurisprudence*, page 53.

We thus have the date of the birth of Speculative Freemasonry definitely fixed by its prominent exponents, and Masonic historians confess that even at this late date (2700 years after Solomon's time) the ceremonies of initiation consisted of but a single degree.

"Historical investigation, however, has clearly demonstrated that the present system of degrees is of comparatively modern origin, being totally unknown to the craft at the time of the revival in 1717. Originally there was but *one* degree of initiation, the *names* of Apprentice, Fellow and Master being merely the designation of *classes* of workmen, and not of *degrees* or *grades* of initiation."—*Steinbrenner's Origin and Early History of Masonry*, page 138.

"Under the old *regime* Masonry was purely an operative science, its active members being all artisans, and engaged in a common calling."—*Steinbrenner's History of Masonry*, page 129.

Read also the following:

Extracts from an oration in 1875 by Prof. T. S. Parvin, Past Grand Master and Grand Secretary of the Grand Lodge of Iowa and Grand Orator of the Grand Commandery of Iowa; before the latter body assembled at Keokuk, Iowa.

"We are wont to meet annually and as often to tell the old story of the origin of the institution, and present the people who honor with their presence our public assemblies, that same old dish of hash called Masonic history, tracing the institution back to the time 'when the morning stars sang together and all the sons of God shouted for joy.' Or if they (that is, the grandiloquent orators), be a little modest or doubting in faith, they will drop off a few cycles and come down to the time when 'Adam delved and Eve span' without the garden from which they had been expelled by an angry God whose laws they had put at naught in presuming, as some of our illustrious brothers and Sir Knights have since presumed, to rebel against constituted authority and set up their will as the law for all to follow or be forever '*anathema maranatha*.' Such oracles are always proclaiming as Masons: Enoch, the translated; Solomon, the wise, and the St. Johns of Christian sanctity. It is amusing to note how they always enroll among their numbers the noble and the good of all nations, all the time as carefully excluding the opposite class. Another and a large number more of our anniversary orators drop the antediluvian chapter and are even so considerate as to come down to the period of the building of the first temple, and trace its origin to that event and make Solomon its great founder, as God's vicegerent in its creation. And it is indeed only within a few years

past that a generation of doubting Thomases has arisen which demands the proof that even these things are so, and has applied the same tests to the Masonic history as has been for a century past applied to all sacred and profane history—to the end that the truth might be eliminated from the myths and traditions which have so long misled even the world of letters.

“My hearers (whether Masons or no) can recall the times almost a score when they have heard not only the nonsense we have related as touching the times so long remote, but coming down to our own day and country, these blind leaders have time and again, so often proclaimed as a fact, that they no doubt believe that ‘all the general officers of the Revolution, were Masons except the traitor Arnold, and that all the Presidents of the Republic were Masons.’ As we penned these lines we received through the mail a circular, from a publishing house at the national capital, named for a man who when boy would not tell a lie, asking our aid as a Mason, to further the sale of a series of Presidential portraits they had executed. And what think you was the consideration upon which they presumed to invoke our aid as a Mason and an officer in a Masonic body whose jurisdiction is co-extensive with that of the State? That circular publishes to the world with solemn emphasis that all the Presidents were Masons! As happily there have been no traitors (as in the case of the Generals) so the usual exception of one as in the case of Judas and Arnold is not made by this class of buncombe orators—of which orator Puff is a fair exponent.

“Now, in all candor and with all proper respect to our brethren, to this audience, not overlooking my own self-

respect as a Mason and a man of mature age, I must declare that such stuff, while it may possibly (though we can divine no good reason) be 'told to the marines,' certainly to all such heresies we may apply the injunction of David in his lament over Saul, 'tell it not in Gath, publish it not in the streets of Askelon.' Such tales will surely, sooner or later, return to our hurt as they ever should.

"It is always the safest course to presume that the audience is quite as intelligent as ourselves, and likely to be as well informed upon historical topics, whether relating to the history of the world, the church, the nation, or to Masonry even, as an institution of great age and universal diffusion among men. History of Freemasonry is not one of our mysteries—secrets we truly have, and

'All secrets till they are once known,
Are wonderful——.'

"Now it is too bad upon these annual occasions, and at home, to repeat parrot-like such stale legends—no, they are not legends even, which are defined to be 'doubtful narratives,' for there is no tending to mislead.

"In the light of this evidence, then, we can assure even the enemies of our order, that Adam and Enoch and their long line of successors, ante and post-diluvian, are perfectly free from the sin and odium the Anti's would attach to the 'Morgan-killers' of the nineteenth century.

'—'T is true, 'tis pity:
And pity 'tis 't is true.'

that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful (of course she was beautiful) Queen of Sheba who came from afar to adore his wisdom and the temple he built. Nor is there any

evidence, however faint, to prove that either of the St. Johns, the austere and the lovely followers of all that is good in heaven or on earth, were Masons, beyond the wish that it were so, of the Christian portion of the universal brotherhood. Nor is it true that all the presidents, from Washington to Grant included, were or are Masons. The first was, the last is not. And what would the spirits of those Anti-masons, the elder and younger Adams, and Van Buren, and Fillmore say to the cruel accusation, could they but wing their way back to the earth and throw back the lie in the face of their falsifiers. It is true, however—and the truth should be told—that Arnold, the single traitor of his age and country, was a Mason, as is well attested by the records of his lodge in Connecticut, his native State.

“When and wherever Masonry did originate, it was the work of man’s hand, and although we believe it to be the oldest, if not the best, of human benevolent and social institutions, it certainly commends itself to the enlightened consideration and unprejudiced judgment of men for what it is, and what it has done as one of the conservators of human action.

“Our fathers a century since, were content with the three degrees of symbolic Masonry, which are universally diffused among men; but their children fell from the state of purity through the sin of ambition, which is older than the original sin of the most orthodox theologian of the old school—for by it an archangel fell and men and Masons have inherited the taint, and we of to-day are taxed to keep up the cumbersome machinery in order to gratify our pride and inherit the honors of official rank.

“In future, then, men and brothers and Sir Knights,

let us be content to own the truth we profess to revere and yield a willing allegiance to the spirit of research which is the grand characteristic of the age. The most notable event in the history of modern Masonry is the spirit of inquiry which now animates the intelligent brotherhood. The labors of such historians and antiquarians as Findell in Germany, Lyon in Scotland, and Hugan and Woodford in England, have done much, very much, to remove the rubbish which has so long blinded our way in our efforts to find the truth."

ORIGIN OF THE NAME FREEMASON.

The words "Free and Accepted Masons" have a specific and definite meaning. The word "mason" meant a worker in stone or brick and this sort of mechanics were accustomed to erect and inhabit temporary lodges near the great building (cathedral or other) while employed upon it, as the Irish build shanties along our railroads. The word "lodge" was transferred to a meeting of masons, as the word "church" means the building or the people. Thirty such mechanics' guilds or lodges have met for centuries in London. They are mentioned in Rees's Cyclopaedia in the order of their importance. There were twelve which had pre-eminence by their age and wealth. The stone-masons were not of this twelve, but were of an inferior guild. These "guilds" or lodges, of course, were rivals, and their rivalry led them to wish to have titled persons as chairman; the same servile bowing to titles which still puts a drunken English Lord in the chair at an Exeter Hall meeting of Christians. Hence Mackey informs us that the Grand Lodge, at the Apple-tree Tavern, "resolved to hold the annual assembly and feast and then to choose a Grand Master from among themselves till they should have the honor of a noble brother at their head."—(*Mackey's Lexicon, Art. Grand Lodge.*)

The Freemasonry of the present day is Grand Lodge Masonry. The Grand Lodges of which there is to be but one in each political jurisdiction, are the source, seat and center of the power of the order.

On the 24th day of June, 1717, four lodges of working Masons—all that then existed in the south of England—met at the Apple-tree Tavern, Covent Garden, in the city of London, and formed the first Grand Lodge of "Free and Accepted" Masons. This was the origin of Freemasonry as it now exists, *i. e.*, in the lodges of persons who are not masons, but persons of all and no trades and professions.

"The *first* Grand Lodge, as the term is now technically understood, was formed at London, England in 1717." *Morris's Dictionary, Art. Grand Lodges.*

English noblemen did not lay stone or brick, that is, were not masons. The lodge therefore voted to "accept" them as members, and gave them the "freedom" of the lodge. Accepting them made them "accepted," and the freedom of the lodge made them "free." This made them "Free" and "Accepted" Masons. Thus the word "free" in Masonry has no reference to popular liberty, but meant, and still means, "entitled to the privileges of a secret clan or lodge," and the first "accepted" Masons were titled aristocrats.

"ACCEPTED. A title which, as applied to Freemasons, is equivalent to the term 'initiated.' It alludes to the acceptance into their society, by operative Masons of those who were not operatives."—*Mackey's Lexicon, Art. Accepted.*

"The frequent use of this term * * * has reference to the union of Speculative and Operative Masonry." *Morris's Dictionary, Art. Accepted.*

The desire for respectability, numbers and fees had led lodges of working masons to "accept" some members who were not such, as early as 1663—but the practice became general at the revival and spread of the lodges from the Covent Garden meeting of June, 1717; when, in a short time, the "accepted," or non-working Masons became the majority and took control of the funds; and the drones have ruled the bees and held the hives ever since! So a "Free and Accepted Mason" is simply no mason at all, but a member of a system of priestcraft and mock rites professing to fit men for heaven—"the lodge above."

REVIVAL AND GROWTH OF MASONRY.

The new centralized organization framed in 1717, at Covent Garden, contained the three elements of success found in all false religions, viz; despotism, solemn rites and mysteries, and showy parades; and, like all such false religions, it spread. The old Eleusinian mysteries, Mohammedanism or modern Mormonism, neither of them exceeded it in the accumulation of funds or in the rapidity of its march. From the Apple-tree Tavern lodge, there were bitter feuds and sectarian quarrels, which kept up two or three rival Grand Lodges, wrangling for the spoils, until 1813, when, "under the Grand Mastership of the Duke of Sussex, they were happily united."—*Mackey's Lexicon, Art. Grand Lodges.*

In the short period of twenty-one years it had spread from that centre into France, Ireland, Germany, Switzerland, the United States, Saxony, and Belgium, Holland, Spain, Portugal, Turkey, Asia, Africa, and among the exported convicts at Botany Bay. A few years later it had gained footing in Denmark, Sweden, Russia, Poland, Bohemia, Canada, the West India Islands and Brazil.

"From the Grand Lodge of England or the Grand Lodge of Scotland all other existing Grand Lodges have directly or indirectly derived their origin, most of them from the former."—*Chase's Digest Masonic Law*, page 15. Nothing in modern times has equalled the spread of this order, unless it be the spread of Spiritualism from the "knockings" in the little village of Hydesville, near Rochester, N. Y., in 1848, which, in twenty years, boasts in its books that its "circles" count more members than all the Christian Churches in this country.

In September, 1826, William Morgan was kidnapped and murdered by Freemasons.

ANTI-MASONRY. "The historical event of this kind most interesting to American readers, is the 'Anti-masonic warfare of 1826-36.' It began in the abduction of one William Morgan from Canandaigua New York, September 10th, 1826, by a few imprudent Masons. This led to intense popular excitement, which was industriously fanned into a flame by demagogues who organized a great 'Anti-masonic political party' that ramified into most of the middle and eastern States."—*Morris's Dictionary, Art. Anti-masonry*.

The discussion of Freemasonry was taken before the people and 1,500 lodges answered by giving up their charters! Even the Grand Lodge of Illinois, then an extreme frontier State, suspended its existence for several years, but reorganized in 1840. After the first shock of the Morgan discussion, and a few feeble efforts to stem the tide by the lodge men, the lodges out of the slave States everywhere went down. Robert Morris, LL. D., states that out of a little more than 50,000 Masons 45,000 seceded.—*See Digest of Iowa Grand Lodge*.

The recovery of Freemasonry from popular odium and detestation is, perhaps, without a parallel in the history of human error and folly; and shows that the

forces on which the secret orders depend to manage mind are mighty. Beginning with Odd-fellowship, which, as the name indicates, was a mere piece of secret and solemn buffoonery, the spirit of idolatry, cast out by the fall of Freemasonry, seized upon several popular virtues, as temperance, patriotism, and even upon Protestantism in the Know Nothings; and these, by educating the people, creating a thirst for sham mysteries and harlot rites, have piloted Freemasonry back into popular favor. Without answering one argument which condemns it (for it cannot), it has glided back into power,—

“Still as the breeze and awful as the storm.”

But reaction has reacted. This return deluge has “come in like a flood,” but the Spirit of God has lifted up a standard against it.

CHAPTER II.

Character and Claims of Masonry—Organized Deism—A Christless Religion—Not Founded on the Bible—Its Moral Law—"The Lex Naturæ"—Excludes the Star of Bethlehem as "Sectarian"—Lodge Medley—Has Power against a Church—Is Simple Despotism—Unlimited Taxation—Training Schools of Despotism.

"Freemasonry is a moral institution, established by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime *truths*, in the midst of the most innocent and social pleasure, founded on *Liberality, Brotherly Love and Charity*. It is a beautiful system of *Morality* veiled in allegory and illustrated by Symbols."—*Sickels's Monitor*, page 7.

"Freemasonry comprehends within its circle every branch of useful knowledge and learning and stamps an indelible mark of pre-eminence on its *genuine* professors, which neither chance, power nor fortune can bestow. * * * Masonry gives real and intrinsic excellency to man and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It ameliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions and employs usefully our most active passions; and in age, when sickness, imbecility and disease have rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction."—*Cross's True Masonic Chart*, page 9.

"All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God."—*Mackey's Lexicon, Art. Prayer.*

"Every important undertaking in Masonry is both begun and completed with prayer. The prayers given in the hand-books of the Blue Lodge are such as all Masons whatever their religious faith may unite in. In the orders of Knighthood the prayers are as a matter of course strictly and intensely Christian. In the third degree a sublime prayer, adapted from the 14th chapter of Job, is made in American lodges an essential part of the ritual of Raising."—*Morris's Dictionary, Art. Prayer.*

It is evident from the above quotations that *Freemasonry claims to be a religion.*

Now let Masonic authorities tell us what kind of a religion it is.

"The truth is, that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree, and which, handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God, the immortality of the soul,—tenets which by its peculiar symbolic language, it has preserved from its foundation, and still continues in the same beautiful way to teach. Beyond this for its religious faith, we must not and cannot go."—*Mackey's Masonic Jurisprudence, page 95.*

"The religion then, of Masonry is *pure theism* on which its different members *engraft* their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."—*Mackey's Lexicon, Art. Religion.*

"To require that a candidate profess a belief in the divine authenticity of the Bible or a state of future rewards and punishments, is a serious innovation in the very body of Masonry. * * * * * It is Antimasonic to require any religious test, other than the candidate should believe in a God, the Creator and Governor of the Universe"—*Chase's Digest of Masonic Law, page 206.*

"Freemasonry calls no man to account for his belief of any religion on the globe."—*Constitution Grand Orient of France.—Chase's Digest of Masonic Law, page 208.*

"The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—*Chase's Digest of Masonic Law, page 207.*

"Every Mason,' say the old charges of 1722, 'is obliged by his tenure to obey the moral law.' Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturæ*, or the law of nature. This law of nature has been defined by an able, but not recent writer on this subject, to be 'the will of God, relating to human actions, grounded on the moral differences of things; and because discoverable by natural light, obligatory upon all mankind.' This is the 'moral law,' to which the old charge already cited refers and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent

characteristic is its universality. The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta."—*Mackey's Masonic Jurisprudence*, page 502.

REAL CHARACTER OF FREEMASONRY.

It would seem entirely unnecessary, after the foregoing quotations from the works of such authors as Albert G. Mackey, George Wingate Chase and Robert Morris, to present any argument in proof of the fact that,

FREEMASONRY IS A CHRISTLESS RELIGION.

But says one, the Entered Apprentice is told at the altar by the Worshipful Master: "I assure you upon the honor of a man and a Mason that in this obligation there is nothing that can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family, or yourself."

Yes, but the very prayer which is said over him while he is on his knees, and in which he is expected to join, is a Christless prayer.—*See Moore's New Masonic Trestle-board*, page 22. "But the name of Christ is sometimes used in prayers offered in the lodge." True, but these are un-Masonic prayers, used to deceive Christians, when Jews and deists are not present to object. "But the higher and Templar degrees abound in allusions to Christ." True, again; but these are properly no part of universal Masonry.

"The Orders of Knight Templar and Knight of Malta, together with many of the degrees and orders in Scotch Masonry, are intensely Christian in their doc-

trines; their ceremonies also embody events in the life of Christ. Some of the Side and Adoptive Degrees have the same reference, *i. e.*, the Cross and Crown, etc. This fact of course forfeits the claim of such degrees and orders to be styled universal **Masonry**."—*Morris's Dictionary Art. Christian* Masonry*.

"The Bl ing Star is said by Webb to be 'commemorative of the Star which appeared to guide the wise men of the East to the place of our Saviour's nativity.' This which is one of the ancient interpretations of the symbol being considered as too sectarian in its character and unsuitable to the universal religion of **Masonry** has been omitted since the meeting of Grand Lecturers at Baltimore in 1842."—*Mackey's Ritualist*, page 56.

These quotations might be indefinitely multiplied, showing that the intent and meaning of the founders of the institution called Freemasonry was to construct religious rites and worship, which should do precisely what Satan proffered to do for Christ, viz: Unite "all the kingdoms of the world" in one religion.

Freemasonry is, by constitution, by definition, by nature and by necessity, a Christ-excluding or anti-Christian religion. (See proofs in preceding chapter.)

Its work consists of religious ceremonies.

It has no more to do with building or stone-masonry, from which it sprung, than a squad of monks or **Mormons**, or a phalanx of **Spiritualists**. The system evidently was devised with the intent and purpose to *include* what is common to the religions of the earth, and to *exclude* what is peculiar to them. Christ is not included in the various religions of this earth, and therefore he is excluded by Freemasonry, which is thus proved to be one of the "many anti-Christ's" now in the world.—1 I. John 2: 18.

*The Templar degrees, here called "intensely Christian," are most intensely anti-Christian. The Knight, who was the subject of them, was a religious gladiator; while Christ's servants did not fight. *John* 18: 36. The Masonic Knight kneels for initiation on cross swords, his hand on swords crossed before him on an open Bible. His heathen libation is wine drank from a human skull; and the "doctrines" he professes are secrecy and blood-shed, both contrary to the teachings of Christ.

But the Christian religion is found in Christian churches; and as in theory the lodge excludes Christ, so in practice and in fact it subverts the churches which worship and obey him. The proof of this is manifest:

1st. Masonry, along with other secret orders to which it has given birth, divides up the members of a Christian church into several distinct "brotherhoods," so that the word "brother," in such a church, has either none or an uncertain meaning; thus a minister stands in a pulpit before a church made up of members of the secret orders, himself belonging to several. Before him are say, ten Freemasons, half of them Christians, the other half skeptics, or nothing; another set "Odd-fellows," another "Good Templars," or "Grand Army;" another set "Sons," etc., etc., and all "brothers." Now, let him address this motley group of rival "brotherhoods," all sacred and holy, "My dearly beloved BRETHREN, it doth not yet appear," etc., etc. Who under the whole heavens can tell whether he means "brother Christians," "brother Masons," or what "brothers" he does mean? These orders empty and eviscerate the very word brother of all its meaning and import.

2nd. These orders divide up a church of Christ (which is his body) into separate squads, each pledged to secrecy from the other; and so kill and destroy Christian fellowship in that church.

3d. They thus destroy the unity of the "body of Christ," by these sheet-iron partitions of secrecy, so that his blood cannot flow freely to his members.

4th. In their oaths and obligations they do not swear in the name of Christ, and so exclude and set him aside as the author of moral and religious obligation.

5th. They occupy the time and social feelings of the Christians who join them, leaving neither time nor disposition for the social meetings of the church.

6th. No man can give his chief allegiance to both church and lodge at once. "He will cleave to the one and forsake the other, or hold to the one and despise the other."

7th. When Christians, who belong to lodges, retain any traces of Christianity, they are despised and condemned by Masons. A Masonic writer [Mystic Star, May, 1867, p. 136] says: "These men of sectarian bias are the bad material, the soft, cross-grained, crumbling, shaky, cracked, unmanageable candidates with whom we have the most trouble." He specifies "Presbyterians," "Quakers" and "Baptists," as such "bad material!" Being thus suspected, they must lose their lodge influence or go with it against the church.

8th. There is something in lodge-rites which destroys all relish in those who practice them for the rites appointed by Christ.

9th. Judge Whitney when Worshipful Master of Belvidere Lodge, (Pamphlet, page 43,) says that a high Mason and worthy man remarked to him, about the time of Ellen Slade's murder, that "A Masonic lodge is the strangest medley of priests and murderers, deacons and whoremasters, church members and gamblers, decent men and loafers, drunkards and rowdies, that the ALL-SEEING EYE looks down upon." So promiscuous a body must, of course, collide with a neighboring church upon questions of Christian doctrine and public morals; and in every such collision, church members who are Masons must be proscribed by the lodge, or take part with it against the church. In either case the church is weakened.

10th. Prayer, baptism and the communion supper are rites appointed by Christ, as channels through which God's grace and presence come to men. All Masonic and other man-made religious rites, by drawing people from these roads to Christ, in a hunter's phrase, "put men upon a false scent," and so cheat them out of their approaches to God.

11th. A neighboring lodge has power to intimidate and corrupt the ministry, by agreeing in secret to withdraw their patronage, and drive him from his pulpit unless he will bow the knee to their dark idolatries; and thus compel the church to receive a pastor chosen secretly in the lodge, and so virtually take possession of the church, and adulterate and slowly change the gospel preached from its pulpit into "another gospel which is not another."

We conclude, therefore, that Freemasonry is hostile to and subversive of the Christian religion; that the two cannot permanently continue side by side in the same country; and that the duty of Christians in these lodges is given in the Word of God: "Come out of her, my people, that ye be not partakers of her plagues!"

DESPOTIC CHARACTER OF FREEMASONRY.

While it is undoubtedly true that an institution which is unmistakably anti-Christian in character is of necessity anti-republican, it can but make the case some stronger to prove by Masonic authorities that

THE GOVERNMENT OF FREEMASONRY IS PURELY DESPOTIC.

"A Grand Lodge is the supreme Masonic authority within its jurisdiction. Its powers are three fold: legislative, judicial and executive. In its legislative capacity

it has the power of enacting laws and regulations for the government of the craft, and of altering, repealing and abrogating them. In its judicial capacity it has the power of investigating, regulating and deciding all matters relative to the craft or to particular lodges, or to individual Masons, which it may exercise, either of itself or by such delegated authority as it may appoint. In its executive capacity, it has the power of erasing lodges and expelling brethren from the craft. These powers are subject to one limitation, which is that contained in the regulations of 1721, and expressed in the following concise language: '*Provided always that the old landmarks be carefully preserved.*' By this standard and this only, are we to measure the powers of a Grand Lodge."—*Chase's Digest*, page 22.

"As a Grand Lodge, as the Supreme Masonic authority in every jurisdiction, is invested with all the attributes of sovereignty and is besides a representative body, it follows that the unconditional power of taxation must reside in it."—*Mackey's Jurisprudence*, page 433.

"Assessing dues upon non-affiliated Masons is in accordance with the soundest principles of Masonry."—*C. Moore, Masonic Review*, VII., 191—*Chase's Digest*, page 175.

"**TAXATION OF LODGES.**—In 1853 the Grand Lodge of Arkansas passed an edict requiring its subordinate lodges to levy and collect a tax of two dollars per annum from each affiliated Mason, for the benefit of St. John's College. Two lodges refused to comply. At the communication, in 1854, the Grand Master argued that the Grand Lodge had the right to impose the tax. The Grand Lodge, however, repealed the edict, though a committee reported in favor of the power. (One of the lodges was suspended, the other apologized.)

"These precedents are sufficient to establish the power

of the Grand Lodge to levy and collect taxes, for such purposes as in its estimation will tend to carry out the great ends of Masonry."—*Chase's Digest of Masonic Law*, page 448.

"We think that a Grand Lodge has a right to pass a law taxing non-affiliated Masons."—*Morris's American Freemason*, ii. 59, *Chase's Digest*, page 175..

"That this surrender of free-will to Masonic authority is *absolute*, (within the scope of the landmarks of the order) and *perpetual*, may be inferred from an examination of the emblem (the shoe or sandal) which is used to enforce this lesson of resignation. *

* * 'Once a Mason always a Mason' is an aphorism in our literature conveying an undeniable truth. He may resign his membership in the lodge, deny its government, even repudiate the ties by which he is bound to the institution, yet that authority remains unbroken.

* * * Should he refuse obedience he will be disgracefully expelled from the society with public marks of ignominy that can never be erased."—*Morris's Dictionary*, Art. *Authority*.

"A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees unlimited obedience must be paid, by every lodge and every Mason situated within its control. The government of Grand Lodges is therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its Subordinate lodges. Yet, should a Grand Lodge decree wrongfully or contrary to the ancient constitutions, though there be no redress for its subordinates, the Grand Lodges in other States *may* declare its proceedings irregular, and even put it out of the pale of Masonry by refusing to hold communion with it." * * * Grand Lodges are, however, exceedingly scrupulous in

exercising this interference with the Masonic authorities of other jurisdictions."—*Mackey's Lexicon, Art. Grand Lodges, Jurisdiction of.*

Thus it will be seen that not only have Grand Lodges absolute power over every lodge and every Freemason in their jurisdiction, restrained only by the bare possibility that some other Grand Lodge may, if they go to too great excesses in crime, withdraw fellowship from them, but as Mackey says: "*Grand Lodges are very scrupulous in exercising this INTERFERENCE.*"

If any one imagines that the foregoing quotations put the matter in too strong a light, the following brief sentence by A. T. C. Pierson, Grand Captain General of the Grand Encampment of the United States, Sovereign Grand Inspector General, 33d degree, and for ten years Grand Master of the Grand Lodge of Minnesota, must afford conclusive evidence of the fact that Freemasonry enforces upon its members the most abject slavery of mind and soul, not hesitating to misquote Scripture to enforce its villainous claims: "We may not call in question the propriety of this organization; if we would be Masons, we must yield *private judgment*. 'To the law and to the testimony—if any man walk not by this rule, it is because there is no light in him.'"—*Pierson's Traditions, page 30.*

WHO COMPOSE A GRAND LODGE.

"An American Grand Lodge is usually composed of its officers, elect and appointed, except the Grand Tyler, its Past Grand Masters, and Grand Wardens; and the Masters and Wardens of its subordinate lodges, or their regularly appointed proxies."—*Chase's Digest, page 19.*

Having seen that the authority of a Grand Lodge is purely despotic, it will be of interest to see whether the government of the subordinate Lodge is of like character.

"The power of a Master in his lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned; nor can any appeal be made from his decision to that of the lodge. For no misdemeanor, however great, can he be tried by his lodge. * * * This is the decision that has been made on the subject by every Grand Lodge in the United States which has entertained the question, and it may be now considered as a settled law of Masonry. * * * He is to be treated with the utmost reverence and respect while in the chair, and his commands must be implicitly obeyed. * * * He has the right of congregating his lodge whenever he thinks proper; and of closing it at any time that in his judgment may seem best."—*Mackey's Lexicon, Art. Master of a Lodge.*

"The Mason is obedient to the Master; the Master and the lodge to the Grand Lodge."—*Mackey's Lexicon, Art. Obedience.*

At the installation of the Master of a subordinate lodge he must always take the following oath, which may be found in nearly every Masonic Monitor:

"You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed and *strictly to conform to every edict of the Grand Lodge or General Assembly of Masons, that is not subversive of the principles and ground-work of Masonry?* Ans. 'I do.'"—*Sickels's Ahiman Rezon, page 243; Sickels's Monitor, page 139; Mackey's Manual, page 135; Moore's Trestle Board, page 61.*

Such is the man who sits in the chair of a local lodge! And we venture to assert that there is not, in the whole English language, a more perfect description of a complete, irresponsible, local despot, than this; and he or his proxies go to make up the lowest grade of Grand

Lodge members; those nearest the people, the rest being Grand Lodge officers or past officers.

And such is the institution of Freemasonry as proved by authorities that no intelligent Freemason will dare question. In its origin, progress and administration, it is simple absolute subjection of man to man; a slavery of soul which nothing but a *secret* despotism could enforce for a single day, and its most prolific and able author in this country confesses this in the following brief sentence:

"Freemasonry as a secret association has lived unchanged for centuries—as an open society it would not last for as many years."—*Mackey's Masonic Jurisprudence*, page 37.

It is taxation without assigned limit, punishment without redress, and confiscation or robbery without appeal. And such an institution as this is put for administration into the hands of men who have been trained to the exercise of power, at once perfectly absolute and perfectly irresponsible!

Considered simply as a system of secret training-schools, the system of lodges in this country is perfectly appalling. Since 1733, the date of our first lodge, it has been silently revolutionizing our national ideas, until one popular leader (Rufus Choate) declared the Declaration of American Independence to be "mere sounding and glittering generalities," and another (John C. Calhoun) a mere "rhetorical flourish." Doubtless human slavery, and national prosperity, and personal corruption have done much to produce this change; but the night-lodges have organized and established it. And, having so widely extinguished the very ideas in which the government was founded, the lodges, changing their

name to "Knights of the Golden Circle," attempted the overthrow of popular government and the establishment of an empire; and they hatched and inaugurated our war with slavery, which cost a million of lives and a billion of taxes.

Let us now look directly at Freemasonry in the gross.

In the year before the Morgan murder (1825) a Masonic orator, Brainard, gave, at New London, in Connecticut, a description of the order, at once so succinct, accurate and startling, that his name and speech afterward became familiar to the American people. He said:—

"What is Masonry now? IT IS POWERFUL. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it composes among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of cement through the civilized world. They are distributed, too, with the means of knowing each other, and the means of keeping secret and the means of co-operating, in the Desk, in the Legislative Hall, on the Bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another! So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, **DEFEAT and PUNISH!**"

At the time this speech was made, there were somewhere about two thousand lodges in the whole country, and some fifty or sixty thousand Freemasons. Robert

Morris' statements on this point, June 3rd, 1858, copied from the Iowa Grand Lodge Report, are interesting.

"AN ORATION.

Delivered before the Most Worshipful Grand Lodge of Iowa, by Right Worshipful Brother Rob. Morris, Deputy Grand Master of the Grand Lodge of Kentucky.

"It is *God's truth* that the Masonic generation of 1826 violated every principle of honor and rectitude; changed the truth of their sacred profession into a lie; committed treason against the purest of causes, deserted the ranks in which a Washington and a Franklin had died; in which a Clinton and a Livingston were yet living; joined hands with such traitors as——— and ——— and ———, and for the sake of temporary quiet, or the base rewards of partizanship, repudiated the most solemn vows humanity ever assumed. It was a moral epidemic! Fifteen hundred lodges went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand to less than five thousand."

J. H. Drummond, of Portland, Maine, the "Most Puissant Sovereign Grand Commander" of the Supreme Council, Northern Jurisdiction of the United States, in his official report states the total number of Master Masons in the United States, January 1st, 1879, at 565,465. The initiation of this army of Freemasons alone, exclusive of dues and higher degree fees, has drawn from the industry of the country more than twenty-five millions of dollars. And yet, in the face of these statistics, of which they are too generally ignorant, the general press of the country affect to treat Freemasonry as a trivial affair, while the editors never touch pen to paper concerning it without awe at its terrible secret power to harm.

Freemasonry is both political and religious, and demands a political and religious remedy.

NOTE.—"Most Puissant Sovereign Grand Commander," Drummond, in a report of Jan., 1879, admits a net loss of membership during the past ten years, and Rev. Henry R. Coleman, in his Masonic Calendar for 1876, page 96, says: "Here is the sum total of 100,000 Masons who have *gone back* upon their fraternal pledges within the little period of three years."

This shows the importance of the National Christian Association, organized in 1868, and the American Party soon after.

CHAPTR III.

HOW A LOCAL LODGE IS ORGANIZED.

Master Masons only can Form a New Lodge—Must be Recommended by the Nearest Lodge—The Master and Wardens Constitnte a Lodge under Dispensation and they alone can Vote in most Jurisdictions—Grand Masters can Make Masons at Sight—Lodge Charters not Issued to the Lodge, but to the Master and Wardens—Members of a Lodge belong to it as Dogs belong to their Master.

Eight or more Master Masons, recommended by the two or three nearest lodges, petition the Grand Master of the State for a "dispensation" to form a lodge, nominating the Master, Senior and Junior Wardens. The dispensation, if issued, appoints the three officers nominated by the petitioners, and empowers them to "enter, pass and raise Freemasons."

In the opinion of Mackey, Chase, and other writers on Masonic law and according to the decision of most Grand Lodges in America, the Master and Wardens appointed in this dispensation, constitute that lodge and are the only persons who can vote on the initiation, passing or raising of candidates, or any other business of the lodge; nor can a lodge under dispensation receive a member from another lodge. A few Grand Lodges hold that a "U. D." lodge may by a unanimous vote affiliate a Master Mason from another lodge and give him the right of ballot and a still less number give those made Master Masons in a "U. D." lodge the ballot but several Grand Lodges which previously held that those who had taken the third degree in a lodge under dispensation might vote, have since taken action denying the ballot to such persons. See *Chase's Digest of Masonic Law*, pp. 139-152 and *Mackey's Masonic Jurisprudence* pp. 299-308. Of course any power that the Grand Master may delegate he can exercise himself.

"The prerogative of the Grand Master to make Masons at sight is a landmark."—*Mackey's Jurisp.* page 23.

Not only has the Grand Master this privilege, but until a lodge is chartered its life is wholly in the hands of the Grand Master, as it has no vote or voice in the Grand Lodge by its Master or Wardens.

"A lodge under dispensation cannot be represented in the Grand Lodge."—*Mackey's Jurisprudence*, p. 301.

This dispensation or temporary charter lasts until the Grand Lodge meets, when this incipient lodge is laid by the Grand Master before the Grand Lodge. If the Grand Lodge approves, it issues what is called a "Warrant of Constitution," or charter. This constitution empowers the same three local officers to meet and make Masons, in the town named, and half way to the nearest lodge in adjoining towns except when State lines interfere; each State having its own Masonic jurisdiction and Grand Lodge. In a city where there are several lodges, each lodge has equal jurisdiction over the whole city. It also empowers these three local officers "To hear and determine, all and singular, matters and things relative to the craft within the jurisdiction of the lodge."

It further empowers these three officers, when their term expires "to install their successors;" and empowers the said successors "to install their successors," and so on forever. So that outside of the original three appointed by the Grand Master or his deputy, nobody can interfere, by vote or voice, in the government or management of "matters and things relating to the craft;" and the original three, and their successors installed by themselves, and their successors' successors forever, have sole absolute control and government of that lodge, and "all that relates to the craft" in that jurisdiction forever. That is to say, these three persons constitute and are the only lodge known to the constitution and the laws of the order. The only seeming exceptions are that in a chartered lodge the men who are there made Masons, and who come in and help work

the ritual and pay dues, ballot by white and black balls for or against candidates, and under the constitution vote for lodge officers; but though a thousand such are taken in, none but the original three and their successors installed by them can "hear and determine matters and things relative to the craft." The original three are installed by the Grand Master, his deputy, or his proxy. If by the Grand Master, the lodge is said to be "constituted in AMPLE FORM;" if by his deputy, "IN DUE FORM;" if by his proxy, simply "IN FORM." Thus these three officers, the Master and two Wardens, are an absolute *triumvirate*; first nominated by petitioners, and appointed and installed by the Grand Master or his deputy or proxy. And the *triumvirate* is perpetual; for, though under the constitution the form of electing officers is gone through with, that election is in effect only a nomination. They are not officers till installed; and the three have power, and they alone, to install, which power descends by constitution to their installed successors, who alone have all power over the craft, and "all that relates to it" in that jurisdiction. No matter how many Masons are made or taken into any lodge, they can only be said to belong to it as dogs and slaves belong to masters, that is, merely to obey. The three officers are the lodge, and not only are they the only persons responsible to the Grand Lodge, of which they are members, and on whose mercy the very life of every subordinate lodge depends, but the charter being issued to the Master and Wardens, the lodge cannot be opened without the presence of one of this *triumvirate*, no matter how many Past Masters or Past Wardens might attend. Should it be attempted all of their transactions would be null and void according to Masonic law and usage. Such is a local or subordinate Masonic lodge and its organization as taken from the highest Masonic authorities.

CHAPTER IV.

TITLES AND DUTIES OF THE "CONSTITUTING" OFFICERS OF A SUBORDINATE LODGE.

1. *Worshipful Master.* Attained by election except in "U. D." lodges (lodges under dispensation), when the Worshipful Master and Wardens are appointed by the Grand Master or his representative. "He must have previously presided as a Warden, except in the case of a newly constituted lodge, or where every Past Master and Warden, as well as the present Master, have refused to serve, or have died, resigned, or been expelled."—*Mackey's Lex. Art. Master of a Lodge.* He presides in the east of the lodge, usually, with a stove-pipe hat on. "No officer after his installation can resign. At his installation the Master receives the degree of Past Master. It is a law of Masonry that all officers hold on to their respective offices until their successors are installed."—*Mackey's Lex. Art. Installation.*

2. *Senior Warden.* Attained by election in a chartered lodge, or by appointment of Grand Master or his representative if in a lodge working under dispensation. His place is in the west, opposite the Worshipful Master. "He is, under the Master, to superintend the craft during labor, and, in his absence, to preside over the

lodge.' With the Worshipful Master and Junior Warden he represents the lodge in the Grand Lodge."—*Mackey's Lexicon, Art. Wardens.*

3. *Junior Warden.* Attained same as Senior Warden. "He presides over the craft during refreshment, and in the absence of the Worshipful Master and Senior Warden he performs the duties of presiding officer."—*Mackey's Lexicon, Art. Wardens.* His seat is in the south.

4. *Treasurer.* Attained by election, except in lodges under dispensation, when he is appointed by the Worshipful Master. He receives all lodge moneys from the Secretary, keeps an account of same, and pays them out on the order of the Worshipful Master with consent of lodge. His seat is to the extreme right of the Worshipful Master.

5. *Secretary.* Attained same as Treasurer. He is to observe the Worshipful Master's will and pleasure; record the proceedings of the lodge; receive all moneys and pay them to the Treasurer, taking his receipt; attend upon trials and meetings for taking evidence; furnish copies of all evidence taken on trials where an appeal is taken to the Grand Lodge; furnish diplomas, demits, certificates, etc., duly signed and sealed by order of the lodge; prepare the annual reports made to the Grand Lodge and certificates of the representatives; notify the Secretary of the Grand Lodge of all expul-

NOTE 1.—"During the temporary absence of the Master, the Senior Warden will through courtesy resign the chair to a former Past Master, yet in this case the latter officer derives his authority from the Warden and cannot act until this officer has congregated the lodge. The same thing is applicable to the Junior Warden, in case of the absence, both of the Master and the Senior Warden. This rule arises from the fact that the warrant of Constitution [Charter] is granted to the Master, Wardens and their successors in office and not to the members of the lodge. A lodge therefore cannot be legally congregated without the presence of at least one of these officers or a Past Master." *Mackey's Lex. Art. Wardens.*

sions; keep a Masonic biography of all important facts concerning the Masonic history of each member; keep a Visitor's Book; prepare a balance sheet of all accounts of the members and of his own account with the lodge, and keep a roll of all who are entitled to vote. His seat is at the extreme left of the Worshipful Master.

6. *Senior Deacon.* Appointed by the Worshipful Master, and he acts as his proxy in the active duties of the lodge; to give fraternal attention to visitors and conduct candidates during initiation. His seat is to the right and a little in front of the Worshipful Master.

7. *Junior Deacon.* Appointed by the Senior Warden, and is subject to removal by him. He acts as proxy for the Senior Warden, and is the inner guardian of the door. His place is properly to the right and in front of the Senior Warden, where the door is in a properly constructed lodge room. [See plan of lodge room, page 56.] If the doors of the lodge room are not properly placed the Junior Deacon will be out of regular relative position, as he must be near the door.

8. *Tyler.* Though an officer of absolute necessity, who must be a Master Mason, is not included in the list of constituting officers, as *he may belong to another lodge*. If a member of the lodge he guards, he is usually elected by that lodge. Station outside of inner door.

Besides these constituting or necessary officers, there are nine others, only three of which (Chaplain and Senior and Junior Stewards) are usually appointed in any but city lodges of wealth. These nine are styled

SUPERNUMERARY OFFICERS.

1. *Chaplain.* Attained by appointment of the Worshipful Master. "His situation is near the Worshipful Master." His duties are indicated by his title.

2. *Marshal.* Attained by appointment of the Worshipful Master. His duties are indicated by his name. At funerals and other public displays he marshals the procession. His place is near the Senior Deacon, whose assistant he is. In the smaller lodges the Senior Deacon attends to the duties of Marshal.

3. *Physician.* Attained by appointment of the Worshipful Master, as a standing committee to wait upon sick members at the expense of the lodge. Only large lodges of wealth have such an officer. His position is near the Worshipful Master.

4. *Orator, or Lecturer.* Attained by appointment of the Worshipful Master, as his assistant in instructing the lodge in the rituals and principles of the order. Only large lodges have such an officer. His station is near the Worshipful Master.

5. *Organist, or Chorister.* Attained by appointment of the Worshipful Master, as director of the vocal and instrumental musical exercises. His situation is near the instrument.

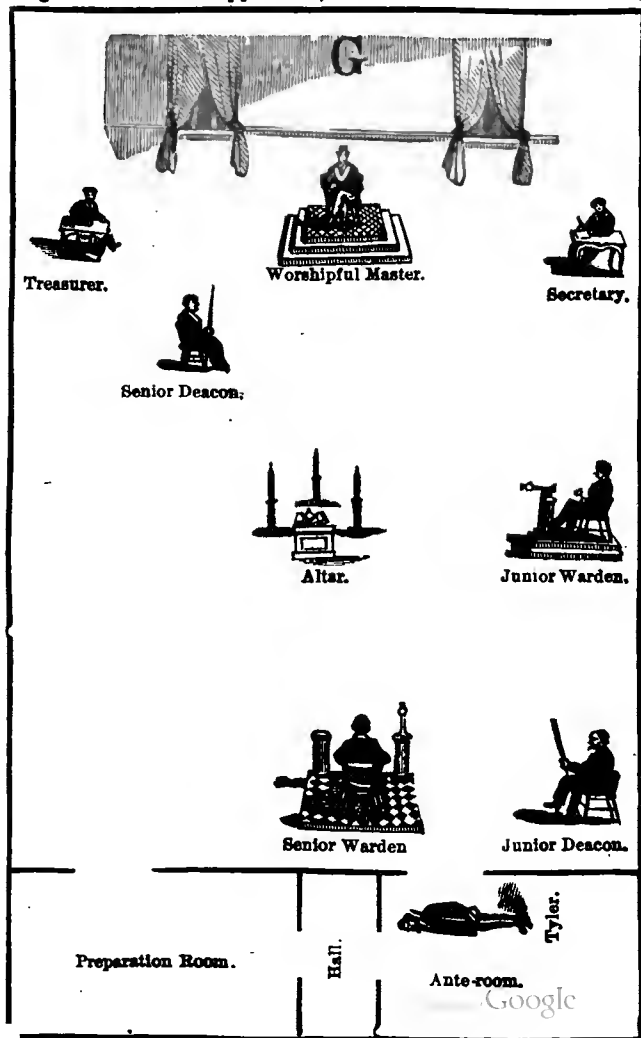
6. *Senior Steward.* Attained by appointment of the Junior Warden, as his assistant in preparing candidates, purchasing and serving refreshments at lodge festivals, etc. His place is to the right of the Junior Warden. All lodges should have Stewards.

7. *Junior Steward.* His appointment and duties are the same as the Senior Steward, whom he assists. His position is to the left of the Junior Warden.

8. *Senior Master of Ceremonies.* Attained by appointment of the Worshipful Master, as assistant of the Senior Deacon in the initiatory ceremonies of the three degrees. Very few American lodges have such an officer. His place is on the right of the Senior Warden.

9. *Junior Master of Ceremonies.* Appointment and duties same as Senior Master of Ceremonies. Position to the left of the Senior Warden

Degrees of Entered Apprentice, Fellow Craft and Master Mason.



FREEMASONRY ILLUSTRATED.

CHAPTER V.

FIRST, OR ENTERED APPRENTICE'S DEGREE.

EXPLANATORY.

The first three degrees are termed Blue Lodge, or Ancient Craft Masonry.

Having reference to Solomon's temple, an Entered Apprentice's lodge is termed the "ground floor," Fellow Craft's the "middle chamber," and Master Mason's lodge the "*sanctum sanctorum*," or "holy of holies."

"All the business of this system, except conferring the degree, is done in the third, or Master Mason's lodge."—*Morris's Dictionary, Art. Blue Lodge Masonry.*

"The Entered Apprentice is the first degree in Masonry, and, though it supplies no historical knowledge, it is replete with information on the internal structure of the order.

"This degree is considered 'the weakest part of Masonry,' and hence, although an Entered Apprentice is allowed to sit in a lodge of his degree, he is not permitted to speak or vote on the proceedings.

"When a candidate is initiated into this degree he is technically said to be 'entered' —*Mackey's Lexicon, Art. Apprentice.*

"Entered Apprentices are possessed of very few rights, and are called upon to perform but very few duties.

They are not, strictly speaking, members of a lodge; are not required to pay dues, and are not permitted to speak or vote, or hold any office. Secrecy and obedience are the only obligations imposed upon them."—*Mackey's Jurisprudence*, page 159.

"Apprentices are not entitled to the honors of a Masonic burial, nor can they join in paying those honors to a deceased Master Mason. In this respect they are placed precisely in the position of profanes. * * * They are really nothing more than Masonic disciples."—*Mackey's Jurisprudence*, page 160.

OPENING CEREMONIES.

In each of the three degrees, one rap calls the lodge to order and seats them when standing, one rap also calls up any member addressed by the Master and in the opening and closing ceremonies two raps call up all the subordinate officers; three raps call up the entire lodge.

CALLING THE LODGE TO ORDER.

The regular time for opening the lodge having arrived, if there are the requisite number present (at least eight, including the Tyler), the Worshipful Master puts on his apron, jewel and hat (usually a stove-pipe hat), takes his seat in the east, and calls the lodge to order with one rap of the gavel.

CLOTHING THE LODGE.

The members put on their aprons, and the officers their aprons and jewels, and take their proper places, as shown on page 56; the door is shut, the Senior Warden in the west places his column erect on its pedestal, while the Junior Warden's in the south lies across its pedestal. The Deacons take their rods, as there shown.

NOTE 2.—"The work of the lodge in each degree is a portion of the secrets of Masonry"—Note, Webb's Monitor, page 18.

TYLING³ THE LODGE.

Worshipful Master (one rap)—Is the Tyler of this lodge present? If so he will approach the east. [Tyler approaches the east.]

Worshipful Master—Brother Tyler your place?

Tyler—Without the door of this lodge, Worshipful.

Worshipful Master—Your duties there.

Tyler—To keep off all cowans and eavesdroppers, and see that none pass or repass but such as are duly qualified and have the Worshipful Master's permission.

Worshipful Master—Receive this implement of your office, [handing him a sword] repair to your place, and be there in the active discharge of your duties. [Tyler retires to his place.]

Worshipful Master (one rap)—Brother Junior Deacon, you will see that the Tyler is at his post and close the door

Junior Deacon, (sees that the Tyler is outside the door, closes it and reports:) The Tyler is at his post, Worshipful.

PURGING⁴ THE LODGE.

Worshipful Master (one rap)—Brother Senior Warden, are you sure that all present are Masons?

Senior Warden—I am not sure, Worshipful, that all present are Masons, but will ascertain through my proper officers and report. [If he is sure all are Masons, he answers: I am sure Worshipful, that all present are Masons.]

Senior Warden—Brother Senior and Junior Deacons, you will ascertain if all present are Masons. [The Senior and Junior Deacons, rod in hand, pass around, challenge all they do not recognize, and those not vouched

NOTE 3.—"Tying is the third step in opening the Blue Lodge. It is done by the Junior Deacon acting under orders from the Worshipful Master."—*Morris's Dictionary, Art. Tying.*

NOTE 4.—"The next step in the ceremony is with the usual precautions to ascertain the right of each one to be present."—*Mackey's Manual, page 12.*

for as **Masons** by some brother present must retire to the ante-room for examination by a committee.]

Senior Deacon—Brother Senior Warden, all present are **Masons**.

Senior Warden—I am now sure Worshipful, that all present are **Masons**.

Worshipful Master—Brother Senior Warden, you will bring them to order as Entered Apprentice **Masons**, reserving yourself to the last.



Entered Apprentice Sign.

Senior Warden (three raps, all rise)—Brethren, you will come to order as Entered Apprentice **Masons**. [All make Entered Apprenticesign and stand on the step. See Appendix, Note a.]

SIGN OF AN ENTERED APPRENTICE.

Made from due-guard by dropping left hand to side, and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb next to the throat, then hand drops to side.

[The sign is termed the "penal sign," and refers to the penalty of the degree.]

Senior Warden (making E. A. sign)—In order, Worshipful.

Worshipful Master—(one rap, all seated.)

[The following is part of the lecture^s of this degree.]

Worshipful Master (one rap)—Brother Junior Deacon, the first and great care of **Masons** when convened?^s

Junior Deacon—To see that the lodge is duly tyled, Worshipful.

NOTE 5. "From such fragments of the old lectures as have been preserved it appears that they were uniformly given in a Catechetical form and such is the method in general use in the United States."—*Morris's Dictionary, Art. Catechism*.

NOTE 6 "By a wise provision. It is no sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will be respectively called upon to perform."—*Mackey's Ritualist, Art. Opening, page 13*.

Worshipful Master—You will attend to that part of your duty, and inform the Tyler that this lodge is about to be opened on the first degree of Masonry, and direct him to tyle accordingly. [Junior Deacon informs the Tyler, closes the door, turns to the east and reports:]

Junior Deacon—The Tyler is informed, Worshipful, and the lodge is duly tyled.

Worshipful Master—How tyled?

Junior Deacon—By a Master Mason, without the door, armed with the proper Masonic implement of his office.

Worshipful Master—His duties there?

Junior Deacon—To keep off all cowans* and eaves-droppers* and see that none pass or repass but such as are duly qualified and have the Worshipful Master's permission.*

Worshipful Master (one rap)—Brother Senior Warden, from whence came you?

Senior Warden—From a lodge of St. Johns of Jerusalem [or, From a lodge of the holy Saints John at Jerusalem.]

Worshipful Master—What came you here to do?

Senior Warden—To learn to subdue my passions and improve myself in Masonry.

Worshipful Master—Then I presume you are a Mason.

Senior Warden—I am so taken and accepted amongst brothers and fellows.

NOTE 7—"He must be a Master Mason."—*Morris's Dictionary, Art. Tyler.*

NOTE 8—"As *Kuon*, or dog, meant among the early fathers one who had not been initiated into the Christian mysteries, the term was borrowed by the Freemasons, and in time corrupted into *cowan*."—*Mackey's Lex. Art. Cowan.*

NOTE 9—"COWAN. This term is joined with that of Eaves-dropper, in designating those classes of impertinent listeners or spies, against whom lodge-, at their meetings are required to exercise special vigilance"—*Morris's Dictionary, Art. Cowan.*

NOTE 10—"Nor after this is any brother permitted to leave the Lodge during Lodge hours without having first obtained the Worshipful Master's permission."—*Mackey's Ritualist, page 13.*

NOTE 11—"The primitive or mother lodge was held at Jerusalem and dedicated to St. John and hence was called: 'The lodge of the holy St. John of Jerusalem.' Of this first lodge, all other lodges are but branches and they therefore receive the same general name."—*Mackey's Lexicon, Art. St. John of Jerusalem.*

Worshipful Master—What makes you a Mason?

Senior Warden—My obligation."

Worshipful Master—Where were you made a Mason?

Senior Warden—In a regular constituted lodge of Masons.

Worshipful Master—What number constitutes a lodge of Masons?

Senior Warden—Seven or more, consisting of the *Worshipful Master*, *Senior* and *Junior Wardens*, *Treasurer*, *Secretary*, *Senior* and *Junior Deacons*.

Worshipful Master—The *Junior Deacon's* place in the lodge?

Senior Warden—On the right of the *Senior Warden* in the west, *Worshipful*.

Worshipful Master (two raps, officers named rise.)—*Brother Junior Deacon*, your duties there?

Junior Deacon—To carry orders from the *Senior Warden* in the west to the *Junior Warden* in the south and elsewhere around the lodge as may be required and see that the lodge is duly tyled.

Worshipful Master—The *Senior Deacon's* place in the lodge?

Junior Deacon—On the right of the *Worshipful Master* in the east, *Worshipful*.

Worshipful Master—*Brother Senior Deacon*, your duties there?

Senior Deacon—To carry orders from the *Worshipful Master* in the east to the *Senior Warden* in the west and elsewhere around the lodge as he may direct; to introduce and accommodate visiting brethren, and to receive and conduct candidates.

Worshipful Master—The *Secretary's* place in the lodge?

NOTE 12—"It is the obligation which makes the Mason."—*Morris's Dictionary*, Art. *Obligation*.

Senior Deacon—On the left of the Worshipful Master in the east, Worshipful.

Worshipful Master—Brother Secretary, your duties there?

Secretary—To observe the Worshipful Master's will and pleasure in recording the proceedings of this lodge; transmit a copy of the same to the Grand Lodge if required; receive all moneys paid into the lodge, pay them over to the Treasurer, taking his receipt therefor.

Worshipful Master—The Treasurer's place in the lodge?

Secretary—On the right of the Worshipful Master in the east, Worshipful.

Worshipful Master—Brother Treasurer, your duties there?

Treasurer—To receive all moneys paid into the lodge from the hands of the Secretary; to keep a just and regular account of the same, and pay them out again by order of the Worshipful Master with the consent of the lodge.

Worshipful Master—The Junior Warden's station in the lodge?

Treasurer—In the south, Worshipful.

Worshipful Master—Brother Junior Warden, why in the south and your duties there? [See App. Note b.]

Junior Warden—As the sun in the south at high meridian is the glory and beauty of the day, so stands the Junior Warden in the south to call the craft from labor to refreshment, superintend them during the hours thereof, see that none convert the means of refreshment into intemperance or excess; call them to labor again by order of the Worshipful Master in the east, that he may have pleasure and they profit thereby.

Worshipful Master—The Senior Warden's station in the lodge?

Junior Warden—In the west, *Worshipful*.

Worshipful Master—Brother Senior Warden, why in the west and your duties there? [See Appendix, Note b.]

Senior Warden—As the sun is in the west at the close of the day, so stands the Senior Warden in the west to assist the *Worshipful Master* in opening and closing his lodge, pay the craft their wages if any be due, see that none go away dissatisfied, if in my power to prevent, harmony being the strength and support of all institutions, more especially this of ours.

Worshipful Master—The *Worshipful Master's* station in the lodge?

Senior Warden—In the east, *Worshipful*.

Worshipful Master—Why in the east, and his duties there? [See Appendix, Note b.]

Senior Warden—As the sun" rises in the east to open and govern the day, so rises the *Worshipful Master* in the east (Master rises) to open and govern his lodge, set the craft to work, and give them proper instructions.

Worshipful Master (three raps; all rise)—Brother Senior Warden, it is my order that this lodge, [Or—lodge No. —] be now opened on the first degree of Masonry, for the regular dispatch of business; during which time all private committees, or other irregular and unmasonic conduct, tending to disturb the peace and harmony of the same, while peaceably engaged in the lawful pursuits of Masonry are strictly forbidden, under no less a penalty than such as a majority of the brethren present, acting under the by-laws of this lodge

NOTE 13.—"The *Worshipful Master* himself is a representative of the sun."
—*Morris's Dictionary, Art. Sun.*

may see cause to inflict. This you will announce to the Junior Warden in the south, and he to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the order of the Worshipful Master in the east that this lodge be now opened on the first degree of Masonry, for the regular dispatch of business; during which time all private committees, or other irregular and unmasonic conduct, tending to disturb the peace and harmony of the same, while peaceably engaged in the lawful pursuit of Masonry are strictly forbidden, under no less a penalty than such as a majority of the brethren present, acting under the by-laws of this lodge, may see cause to inflict. This you will announce to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Junior Warden—Brethren, you have heard the order of the Worshipful Master in the east, as communicated to me through the Senior Warden in the west; agreeable to that order so let it be done.

Worshipful Master—Brethren together on the signs for opening this lodge of Entered Apprentices. [All make the E. A. due guard and sign," and stand on the E.A.step.]

DUE GUARD OF AN ENTERED APPRENTICE.



Entered
Apprentice
Due Guard.

Hold out left hand, palm up, a little in front of the body, height of hips; right hand horizontally over the left, two or three inches above it. (Position of hands, when taking E. A. obligation.) [See page 107.]

NOTE 14.—“Certain mystic rites, which can here be only alluded to are then employed, by which each brother present signifies his concurrence in the ceremonies which have been celebrated and his knowledge of the degree in which the lodge is about to be opened.”—*Mackey's Ritualist*, page 13.

SIGN OF AN ENTERED APPRENTICE.

Made from due-guard by dropping left hand to side, and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb next to the throat; then drop hand to side.

[The sign, termed the "penal sign," refers to the penalty of the degree. See p. 108.]

Worshipful Master—(one rap.)

Senior Warden—(one rap.)

Junior Warden—(one rap.)

Worshipful Master (removes his hat)—Brethren, before declaring the lodge open, let us reverently invoke the blessing of Deity. [The Master or Chaplain offers an invocation or prayer similar to the following:]

INVOCATION.

Now may the blessing of Heaven rest upon us and our work so happily begun; may it be conducted in peace and closed in harmony. Amen.

Response by all—So mote it be.

OPENING PRAYER.

"Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces! Thou hast promised that, 'Where two or three are gathered together in thy name, thou wilt be in their midst and bless them.' In thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with thine own love and goodness—that the lodge at this time may humbly reflect that order and beauty which reign forever before thy throne. Amen."—*Sickels's Monitor*, page 16.

Response by all—So mote it be.



Entered Apprentice Sign.

OPENING PRAYER.

"Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces! Thou hast promised that, 'Where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them.' In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE not made with hands, eternal in the heavens."—*Mackey's Ritualist, page 15.*

Worshipful Master—Amen.

Response by all the Brethren—So mote it be.

Worshipful Master—I now declare this lodge, [Or ——— lodge No. ———] duly opened on the first degree of Masonry.

Worshipful Master—Brother Senior Deacon, arrange the altar. [S. D. steps to the altar, opens Bible at 133d Psalm, and lays square and compass on it, both points of compass under the square.]

Worshipful Master—Brother Junior Deacon inform the Tyler, and direct him to tyle accordingly. [J. D. gives three raps on Tyler's door; Tyler gives three; J. D. one and Tyler one; door is opened and J. D. whispers, "The lodge is opened on the first degree of Masonry, and you are directed to tyle accordingly;" then closes the door and turns to the east.]

Junior Deacon—The Tyler is informed, Worshipful, and the lodge is duly tyled.

Worshipful Master—(one rap, all are seated.)

[In a "called," or "special communication" for "work" (initiation) on first degree, the lodge now proceeds with initiation. See Chanter VIII.]

ANALYSIS OF CHAPTER V.

Free Masonry Incredible, Except That We See It to Be.—
The Candidate Absolutely Ignorant Prior to His Initiation.—
Lodgism Baalism.

We could not believe, had it not been wrought out before our eyes, that a system such as this could ever become the world-wide power that it now is. It is not strange that men should become Masons, because they desire help of one kind and another, should connect themselves with this order now, and should fail to see its essential iniquity. The candidate knows nothing about the system except as it is revealed to him step by step. Unless he is an exceptional man, he does not attempt to verify the statements which are made to him. When he is told that the first lodge was held at Jerusalem, and that the two saints John were Masons, if he is fairly ignorant he simply accepts what is said to him without any effort to learn whether it is true or false. He knows little or nothing about the ancient idolatries. If you were to ask him what sun worship was he would ordinarily say that he did not know, and when he finds the Master representing the sun in the east, the Junior Warden representing the sun in the south and the Senior Warden representing the sun in the west, and when

he finds these three men controlling all his movements, and the first of them called worshipful, he simply takes it as a bit of ceremony and lets it go. Whereas the fact is that Satan, the great enemy of the souls of men, is confusing his mind, hardening his heart and preparing him for evil doing, from which he would now start back in horror.

CHAPTER VI.

SECOND OR FELLOW CRAFT'S DEGREE.

OPENING CEREMONIES.

[In a "called," or "special communication," for "work" on the second degree, the lodge is opened on the first degree, and the candidate examined in the ritual of an Entered Apprentice; the Entered Apprentice lodge is then closed and a Master Mason's lodge opened, the candidate elected, the Master Mason's lodge closed and a Fellow Craft's lodge opened. The prayer and other opening ceremonies are given in the preceding chapter.]

Worshipful Master (one rap)—Brother Senior Warden, are you sure that all present are Fellow Crafts?

Senior Warden—I am sure, Worshipful, that all present are Fellow Crafts. [Or if he sees some present who are not:] I am not sure, Worshipful, that all present are Fellow Crafts, but I will ascertain through my proper officers and report. Brother Senior and Junior Deacon, approach the west. [The Deacons, rod in hand, march in front of Senior Warden.]

Senior Warden—You will communicate the pass. [The Junior Deacon whispers *Shibboleth* in the ear of the Senior Deacon, and he the same in the ear of the Senior Warden.]

Senior Warden—You will now travel right and left through the lodge, collect the pass and see that all present are Fellow Crafts. [They proceed to collect the pass each member being obliged to rise and whisper the pass in the ear of the passing Deacon. Should either find one unable to give it he exclaims: "Confusion, Worshipful."]

Worshipful Master—What is the cause of it?

Deacon—A brother without the pass.

NOTE 15.—"If the lodge is said to have work, it is understood that one or more degrees are to be conferred. The proper term is: 'Work on the first degree,' 'the second degree,' etc."—*Morris's Dictionary, Art. Work.*

Worshipful Master—Can any one vouch for the brother? [If a member vouches for him the Master orders the Deacon to communicate the pass to him and receive it from him. If he is not vouched for he is ordered to retire.]

Having collected the pass the Deacons again march in front of the Senior Warden and communicate the pass in the same way as before, when the Deacons take their seats without any order to do so.]

Senior Warden—I am now sure, *Worshipful*, that all present are Fellow Crafts.

Worshipful Master—You will then see them come to order as such, reserving yourself to the last.

Senior Warden (three raps)—Brethren, it is the order of the *Worshipful Master* in the east that you come to order as Fellow Crafts. [All make the Fellow Craft sign and stand on the Fellow Craft step.]

Senior Warden (Making Fellow Craft sign)—In order, *Worshipful*.

Worshipful Master (one rap)—Brother *Senior Warden*, will you be off or from?

Senior Warden—From.

Worshipful Master—From what and to what? See Appendix, Note c.]

Senior Warden—From an Entered Apprentice to a Fellow Craft.

Worshipful Master—Are you a Fellow Craft?

Senior Warden—I am; try me.

Worshipful Master—How will you be tried?

Senior Warden—By the square.

Worshipful Master—Why by the square?"

Senior Warden—Because it is an emblem of morality" and one of the working-tools of my profession. [See Appendix, Note d.]

NOTE 16.—"It is one of the working-tools of a Fellow Craft and the distinctive jewel of the Master of a lodge."—*Mackey's Lexicon, Art. Square.*

NOTE 17.—"The Square, emblematical of morality, is found upon the Tracing-board."—*Morris's Dictionary, Art. Plumb, Square and Level.*

Worshipful Master—What is a square?

Senior Warden—An angle of ninety degrees, or a fourth part of a circle.

Worshipful Master—What makes you a Fellow Craft?

Senior Warden—My obligation.

Worshipful Master—Where were you made a Fellow Craft?

Senior Warden—In a regular constituted lodge of Fellow Crafts.

Worshipful Master—What number constitutes a lodge of Fellow Crafts?

Senior Warden—Five or more, consisting of the Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

Worshipful Master—The Junior Deacon's place in the lodge?

Senior Warden—On the right of the Senior Warden in the west, Worshipful.

Worshipful Master (two raps, officers named rise)—Brother Junior Deacon, the Senior Deacon's place in the lodge?

Junior Deacon—On the right of the Worshipful Master in the east, Worshipful.

Worshipful Master—Brother Senior Deacon, the Junior Warden's station in the lodge?

Senior Deacon—In the south, Worshipful.

Worshipful Master—Brother Junior Warden, the Senior Warden's station in the lodge?

Junior Warden—In the west, Worshipful.

Worshipful Master—Brother Senior Warden, the Worshipful Master's station in the lodge?

Senior Warden—In the east, Worshipful.

Worshipful Master—Why in the east and his duties there? [See Appendix, Note b.]

Senior Warden—As the sun¹¹ rises in the east to open and govern the day, so rises the Worshipful Master in the east (Master rises) to open and govern his lodge, set the craft to work and give them proper instructions.

Worshipful Master (three raps; all rise)—Brother Senior Warden, it is my order that this lodge, [Or—lodge No.—] be now opened on the second degree of Masonry, for the regular dispatch of business; during which time all private committees, or other irregular and unmasonic conduct, tending to disturb the peace and harmony of the same while peaceably engaged in the lawful pursuits of Masonry, are strictly forbidden, under no less a penalty than such as a majority of the brethren present, acting under the by-laws of this lodge may see cause to inflict. This you will announce to the Junior Warden in the south, and he to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the order of the Worshipful Master in the east that this lodge be now opened on the second degree of Masonry, for the regular dispatch of business; during which time all private committees, or other irregular and unmasonic conduct, tending to disturb the peace and harmony of the same, while peaceably engaged in the lawful pursuits of Masonry are strictly forbidden, under no less a penalty than such as a majority of the brethren present, acting under the by-laws of this lodge, may see cause to inflict. This you will announce to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Junior Warden—Brethren, you have heard the order of the Worshipful Master in the east, as communicated to me through the Senior Warden in the west; agreeable to that order so let it be done.

NOTE 18.—“It is evident that the Sun, either as an object of worship or of symbolization, has always formed an important part of both the mysteries and the system of Freemasonry.”—*Pierson's Traditions of Freemasonry*, page 87.

Worshipful Master—Brethren together on the signs for opening this lodge of Fellow-Crafts. [All make the due guard" and sign of an Entered Apprentice (p. 66,) and the due-guard and sign of a Fellow Craft as follows:]



Due-Guard of
Fellow Craft.

DUE-GUARD OF A FELLOW CRAFT.

Hold out right hand, palm down, height of hips, and raise left hand to point perpendicularly upward, forearm forming a right angle with arm. [See cut.]

[This refers to the position the hands were in when taking the obligation of this degree.

SIGN OF A FELLOW CRAFT.

Made from due-guard, by dropping left hand carelessly to side, while raising right hand to left breast, fingers a little crooked; then draw hand quickly to the right across the breast; then hand drops to side. [See cut.



Sign of
Fellow Craft.

Outside of the lodge the usual way is to give the

SIGN WITHOUT DUE-GUARD.

Draw right hand, fingers a little crooked, palm toward breast, across breast to right, quickly, and let hand drop to side.

[The sign refers to the penalty of this degree; left breast torn open, etc., hence is termed the "penal sign."]

Worshipful Master—(two raps).

Senior Warden—(two raps).

Junior Warden—(two raps).

Worshipful Master—I now declare this lodge, [Or

NOTE 19.—"A Due-guard is a portion of the manual exercises of the lodge by which we are reminded of sacred engagements."—*Morris's Dictionary, Art. Due-guard.*

—— lodge No. ——] duly opened on the second degree of Masonry.

Worshipful Master—Brother Senior Deacon, arrange the altar. [Senior Deacon opens the Bible at the 7th chapter of Amos, with the square and compass on it, one point of the compass above the square. See cut, beginning of Chapter XI.]

Worshipful Master—Brother Junior Deacon, inform the Tyler. [Junior Deacon informs the Tyler, and reports:]

Junior Deacon—The Tyler is informed, Worshipful. [In a “called” or “special communication” for “work” on the second degree, the lodge now proceeds with initiation.]

CHAPTER VII

THIRD, OR MASTER MASON'S DEGREE.

OPENING CEREMONIES.

[The explanatory note at the beginning of the last chapter is applicable to this. A large portion of the opening exercises, given in Chapter V, are the same as are used in opening on the second and third degrees.]

The third degree is termed "The Sublime Degree of Master Mason."²⁰ It is also termed "The Summit of Ancient Craft Masonry," because all the degrees above the three Blue Lodge degrees are of modern origin.

Not until the candidate has received the third degree is he entitled to take any part in the proceedings of the lodge; has no vote; is not entitled to claim either Masonic relief²¹ or protection, or a Masonic burial, or even to join in a Masonic procession.]

PURGING THE LODGE.

Worshipful Master (one rap)—Brother Senior Warden, are you sure that all present are Master Masons?

Senior Warden—I am sure, Worshipful, that all present are Master Masons. [Or if he sees some present who are not:] I am not sure, Worshipful, that all present are Master Masons, but I will ascertain through my proper officers and report. Brother Senior and Junior Deacons, approach the west. [The Deacons, rod in hand, march in front of Senior Warden.]

NOTE 20.—"Initiation makes a man a Mason; but he must receive the Master Mason's degree and sign the by-laws before he becomes a member of the lodge."—*Constitution of New York* (See *Chase's Digest*, page 250).

NOTE 21.—"None but Master Masons are entitled to membership, Masonic burial, or the general charity fund of the lodge."—*Chase's Digest*, page 251.

Senior Warden—You will communicate the pass. [The Junior Deacon whispers *Tubal Cain* in the ear of the Senior Deacon and he the same in the ear of the Senior Warden.]

Senior Warden—You will now travel right and left through the lodge, collect the pass and see that all present are Master Masons. [They proceed to collect the pass each member being obliged to rise and whisper the pass in the ear of the passing Deacon. Should either find one unable to give it, he exclaims: "Confusion, Worshipful."]

Worshipful Master—What is the cause of it?

Deacon—A brother without the pass.

Worshipful Master—Can any one vouch for the brother? [If a member vouches for him the Master orders the Deacon to communicate the pass to him and receive it from him. If he is not vouched for he is ordered to retire.]

Having collected the pass the Deacons again march in front of the Senior Warden and communicate the pass in the same way as before, when the Deacons take their seats without any order to do so.]

Senior Warden—I am now sure, Worshipful, that all present are Master Masons.

Worshipful Master—You will then see them come to order as such, reserving yourself to the last.

Senior Warden (three raps)—Brethren, it is the order of the Worshipful Master in the east that you come to order as Master Masons. [All make the Master Mason's sign and stand on the Master Mason's step.]

Senior Warden (making Master Mason's sign)—In order, Worshipful.

Worshipful Master (one rap)—Brother Senior Warden, will you be off or from?

Senior Warden—From.

Worshipful Master—From what and to what? [See Appendix, Note c.]

Senior Warden—From a Fellow Craft to a Master Mason.

[The following, with the two previous questions and answers, forms a part of the "Lecture" of this degree.]

Worshipful Master—Are you a Master Mason?

Senior Warden—I am.

Worshipful Master—What induced you to become a Master Mason?

Senior Warden—In order that I might travel in foreign countries, work and receive Master's wages, the better be enabled to support myself and family, and contribute to the relief of worthy destitute Master Masons, their widows and orphans.

Worshipful Master—What makes you a Master Mason?

Senior Warden—My obligation.

Worshipful Master—Where were you made a Master Mason?

Senior Warden—In a regular constituted lodge of Masters.

Worshipful Master—What number constitutes a lodge of Masters?

Senior Warden—Three²² or more, consisting of the Worshipful Master, Senior and Junior Wardens.

Worshipful Master—The Junior Warden's station in the lodge?

Senior Warden—In the south, Worshipful.

Worshipful Master (two raps)—Brother Junior Warden, the Senior Warden's station in the lodge?

Junior Warden—In the west, Worshipful.

Worshipful Master—Brother Senior Warden, the Worshipful Master's station in the lodge?

Senior Warden—In the east, Worshipful.

Worshipful Master—Why in the east, and his duties there? [See Appendix, Note b.]

NOTE 22.—"The Lodge of Master Masons is traditionally completed by three. This, however, has no reference to the working details of the lodge in which the seats of all the eight officers are required to be filled."—*Morris's Dictionary, Art. Master Mason.*

Senior Warden—As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the east (Worshipful Master rises) to open and govern his lodge, set the craft to work, and give them proper instruction.

Worshipful Master (three raps; all rise)—Brother Senior Warden, it is my order that this lodge, [Or—lodge No.—] be now opened on the third degree of Masonry, for the regular dispatch of business; during which time all private committees, or other irregular and unmasonic conduct, tending to disturb the peace and harmony of the same, while peaceably engaged in the lawful pursuits of Masonry are strictly forbidden, under no less a penalty than such as a majority of the brethren present, acting under the by-laws of this lodge may see cause to inflict. This you will announce to the Junior Warden in the south and he to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the order of the Worshipful Master that this lodge be now opened on the third degree of Masonry, for the regular dispatch of business; during which time all private committees, or other irregular and unmasonic conduct, tending to disturb the peace and harmony of the same, while peaceably engaged in the lawful pursuits of Masonry are strictly forbidden, under no less a penalty than such as a majority of the brethren present, acting under the by-laws of this lodge, may see cause to inflict. This you will announce to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Junior Warden—Brethren, you have heard the order of the Worshipful Master in the east, as communicated to me through the Senior Warden in the west; agreeable to that order so let it be done.

Worshipful Master—Brethren together on the signs for opening this lodge of Master Masons. [All face to

the east, and, led by the Worshipful Master, make the due-guard and sign of an Entered Apprentice, and Fellow Craft and the due-guard, sign and grand hailing sign of a Master Maçon.]

DUE-GUARD OF A MASTER MASON.

Extend both hands in front of the body, height of hips, palms down, thumbs nearly touching each other.

[This refers to the position of the hands, when taking the obligation.]



Due Guard
Master
Mason.



Sign Mas-
ter Mason.

SIGN OF A MASTER MASON.

Made from due-guard by dropping left hand and drawing right hand across the bowels, to the right, height of the hips, thumb toward the body.

[This, termed the "penal sign," refers to the penalty. See page 255.]

Outside the lodge the usual way is to give the

SIGN WITHOUT DUE-GUARD.

Draw right hand across body as just described.

GRAND HAILING SIGN OF DISTRESS.



First Position.



Second Position.



Third Position.

All raise hands and arms upward as shown in cut, first position, then come down to the second position, then third, and then drop their hands to side.

Worshipful Master—(three raps.)

Senior Warden—(three raps.)

Junior Warden—(three raps.)

Worshipful Master—I now declare this lodge duly opened on the third degree of Masonry.

Worshipful Master—Brother Senior Deacon, arrange the altar. [He steps to the altar, opens the Bible at the 12th of Ecclesiastes, and on it places the square and compass, both points of the compass above the square.]

Worshipful Master—Brother Junior Deacon, inform the Tyler. [Order is obeyed when Junior Deacon reports:]

Junior Deacon—The Tyler is informed, Worshipful, and the lodge is duly tyled.

Worshipful Master—(One rap, all seated.)

[In a "called" or "special communication" for "work" on the third degree the lodge may now proceed with initiation, but if it is a "stated" or "regular communication" the minutes are read and business transacted in regular order.]

ADMISSION OF VISITORS.

"The right of visit is one of the positive rights of every Mason."—*Mackey's Jurisprudence*, page 206.

"In Mississippi, South Carolina, Michigan, and a very large majority of American Grand Lodges, the doctrine of the absolute right of visit is inculcated, while the contrary opinion is maintained in Maryland, California, and perhaps a few other States."—*Mackey's Jurisprudence*, page 205.

Same book and page: "In the jurisdiction of Ohio, it is held that every Mason in good standing has a right to visit lodges when at labor."

"By ceasing to be affiliated he loses his general right of visit."—*Mackey's Jurisprudence*, page 208.

"The power to reject the application of a visitor for admission is not a discretionary, but a constitutional one, vested in the Master of the lodge."—*Mackey's Jurisprudence*, page 208.

"The Grand Lodge of New York has very wisely enacted that no visitor shall be admitted unless it be known that his admission will not disturb the harmony of the lodge or embarrass its work."—*Mackey's Jurisprudence*, note page 208.

"The earnest protest of a member is sufficient to exclude a visitor."—*Mackey's Jurisprudence*, page 210.

Each visitor, on approaching the door of the lodge, hands the Tyler a slip on which is written his name and the name, number, and location of the lodge to which he belongs. The Tyler gives this to the Junior Deacon, and he to the Worshipful Master, who appoints a committee of two to examine him, provided he is not vouched for by some member or members of the lodge who know him to be a Master Mason. The committee, usually a Past Master and a member, taking a Bible and a square and compass, repair to the ante-room, where they, with the visitor or visitors, placing their hands on the Bible, take the following oath, which is copied entire from *Mackey's Jurisprudence*:

TEST OATH.

"I, A. B., do hereby and hereon, solemnly and sincerely swear, that I have been regularly initiated, passed and raised to the sublime degree of a Master Mason, in a just and legally constituted lodge of such; that I do not now stand suspended or expelled; and know of no reason why I should not hold Masonic communication with my brethren."—*Mackey's Jurisprudence*, p. 213.

It will be observed that the committee join with the visitors in taking the oath. This a visitor may demand.

"The visitor, therefore, who desires admission into a lodge, and who presents himself for preparatory examination, is required to take the following oath in the presence of the examining committee, each of whom he may likewise require to take the same oath with him."—*Mackey's Jurisprudence*, page 212.

The senior member of a committee, usually a Past

Master, now proceeds to catechize the visitors thoroughly, usually taking the first section of the lecture of each degree.

The committee, being satisfied that the visiting brethren are all Master Masons, return to the lodge room, step to the altar and make the due-guard and sign of a Master Mason, and report:

Committee—Worshipful Master, your committee have examined brother A. B. and brother C. D., and find them Master Masons.

Worshipful Master—Brother Senior Deacon, you will retire and introduce brethren A. B. and C. D. [Senior Deacon, rod in hand, enters ante-room, provides the visitors each with a white apron, conducts them into the lodge room in front of the altar, and says:]

Senior Deacon—Worshipful Master, I have the pleasure of introducing to you brethren A. B. and C. D., of ——— lodge No. ———.

Worshipful Master (rising; three raps, all rise)—Brethren A. B. and C. D., I have the pleasure of introducing to you the officers and members of ——— lodge No. ———, (together with our visiting brethren, he adds, if there had been other visitors previously admitted.) Make yourselves at home while with us, and visit us again whenever convenient.

Worshipful Master (one rap, all seated)—The Senior Deacon conducts each visitor to a seat, and if not a Past Master or of higher rank, he is seated at the will of that officer, but a Past Master is entitled to a seat in the east, to the right of the Worshipful Master.

"The Grand Master or his deputy hath authority and right, not only to be present in any true lodge, but also to preside wheresoever he is, with the Master of the lodge on his left hand."—*Note, Mackey's Jurisprudence, page 21.*

ORDER OF BUSINESS.

The following is the order of business for a "stated communication," and, as previously stated, all the business of a subordinate lodge, except initiation in the first and second degrees, must be transacted in this degree. Even the election or rejection of candidates for the first and second degrees is by Master Masons only, and when the lodge is opened on the third degree. "Stated communications" are held once or twice a month, as the lodge may provide by its by-laws. In large towns the same lodge room is frequently used by several different lodges, one lodge having the first and third Monday of each month, and another the first and third Tuesday, etc.

1. Reading minutes.
2. Reading and referring petitions.
3. Reports of committees on candidates.
4. Balloting on candidates.
5. Report of Standing Committee.
6. Reading communications.
7. Unfinished business.
8. New business.
9. Work (initiation).

Worshipful Master—Brother Secretary, this being a stated communication, the first business in order will be reading the minutes of our last stated communication.

[Secretary then gives the date and place of that communication, names of the officers and members present (names of visitors are in visitors' register), the petitions received and the disposal of them, reports of committees, the result of balloting on candidates, communications received and their disposal, business transacted, and lastly, "work."]

Worshipful Master—Brethren, you have heard the minutes of our stated communication of ———, ———. Are there any amendments? [Pause.] If not, they will

be declared approved as read. [Pause.] They are so declared, brother Secretary (one rap).

Worshipful Master—Are there any petitions on your table, Brother Secretary?

Secretary (rising)—I have — petitions, Worshipful, as follows: [Secretary reads the petitions].

Worshipful Master—Brethren, you have heard the petitions of —; what is your pleasure concerning them?

A Member—Worshipful Master, I move that the petitions be received and committees appointed.

Worshipful Master—If there are no objections that will be taken as the sense of the lodge, and I will appoint on the petition of Mr. —, brothers A. B., C. D. and E. F.; and on the petition of Rev. —, brothers B. C., D. E. and F. G.

Worshipful Master—Brother Secretary, are there any reports on your desk?

Secretary—The committee on the petition of — for initiation, consisting of —, have reported favorably.

Worshipful Master—Brethren, you have heard the report of committee on the application of —; what is your pleasure concerning it?

A Member—Worshipful Master, I move that the report be received, the committee discharged, and ballot ordered.

Worshipful Master—If there are no objections, that will be taken as the sense of the lodge.

Worshipful Master—Report of Standing Committee?

Secretary—Dr. —, visiting committee, reports — visits to brother —, and probability that he will soon recover. [Report accepted.]

Worshipful Master—Any balloting on your desk, brother Secretary.

Secretary—The ballot is due on the petition of A. B. for initiation,²² and on the application of C. D. for advancement to the third degree.

Worshipful Master—Brother Senior Deacon, prepare the ballot-box.

Worshipful Master—Brethren, you are about to cast your ballots on the petition of Mr. ——— for initiation. He comes recommended by brothers ———, ———, and ———. The committee consisting of brothers ———, ———, and ———, have all reported favorably. His age is ——— years; his occupation is ———, and his residence is No. ———, ——— street. The white ball elects and the black rejects; look well to your ballots, and make no mistake.

METHODS OF BALLOTING.

Different lodges adopt different methods of balloting, the especial point in all being that no member or officer shall know how any one else votes.²³ A very common way is to pass around a box having two compartments in it, one containing the black and white ballots mixed, the other being empty when the ballot is begun. The box containing the mixed ballots has a sliding cover, and the other an aperture large enough to admit a ball. The Senior Deacon hands the box to the Worshipful Master, who examines it to see that the receiving compartment is empty, when he selects a ballot, deposits it,

NOTE 23.—“QUALIFICATIONS OF CANDIDATES. The prerequisite qualifications of Candidates for admission into the mysteries of Freemasonry are of three kinds—mental, moral and physical. The mental qualifications are, that the candidate shall be a man of sane mind * * * competent to understand the obligations, to comprehend the instructions. * * * The mental qualifications refer to the *security* of the order. The moral qualifications are, that he shall be no ‘irreligious libertine,’ but an obeyer of the Moral law. The moral qualifications refer to the *respectability* of the order. The physical qualifications are, that the candidate shall be twenty-one years old or more, free born and no bondsman, of able body, and ‘of limbs whole as a man ought to be.’”—*Mackey's Lexicon, Art. Qualifications of Candidates.*

NOTE 24.—“Three things are to be observed in the consideration of this subject. 1st. The ballot must be unanimous. 2d. It must be independent. 3d. It must be secret.”—*Mackey's Jurisprudence, page 138.*

and the Senior Deacon proceeds around the room by way of the south to the west, because, in the words of Mackey, "The usage of Masonic circumambulation is to be observed." According to this author [*Mackey's Lexicon, Art. Ballot*] the better way is to place this ballot-box on the altar, after first the Junior and Senior Wardens, and lastly the Worshipful Master have examined it, to see that the receiving compartment is empty, when the roll of officers and members is called, and each as called steps to the altar, makes the due-guard and sign, and then selects and deposits his ballot.

Worshipful Master—Have all the brethren voted? If so, I declare the ballot closed.

Worshipful Master—Brother Senior Deacon, you will display the ballot for inspection. [Senior Deacon takes the ballot-box to Junior Warden, then to Senior Warden, and lastly to the Worshipful Master.]

Worshipful Master (one rap, before examining box)—Brother Junior Warden, how do you find the ballot in the south?

Junior Warden (if all are white balls)—Clear in the south, Worshipful. [If there is one or more black balls, he says: Foul, etc.]

Worshipful Master—And how in the west, brother Senior Warden?

Senior Warden—Clear in the west, Worshipful (if it is so).

Worshipful Master (examining ballot-box)—And clear in the east. I therefore declare —— duly elected to receive the Entered Apprentice degree, as conferred in this lodge.

One black ball rejects a candidate," but if but one is found a second ballot is taken, so as to give opportunity

NOTE 25.—"Not only has the brother the right to a Secret Ballot, but no one has a right to inquire how he balloted."—*Chase's Digest of Masonic Law, page 288.*

for change of the one ballot, and at least render it certain that a black ball was not put in by mistake. See *Mackey's Lexicon*, Art. *Ballot*.

The same routine is immediately repeated if there is another candidate, or application for advancement.

Worshipful Master—Brother Secretary, are there any communications on your table?

[Secretary reads communications from various neighboring lodges, giving the names of those who have applied for initiation or affiliation and a list of rejected applicants since the last stated communication.]

Worshipful Master—Brethren, you have heard the communications; what is your pleasure concerning them? [Pause.] If there are no objections they will be received and placed on file and the rejections entered on the black list.

Worshipful Master—Unfinished business.

Secretary—There is none, *Worshipful*.

Worshipful Master—Brother Secretary, is there any new business?

Secretary—Bills have been presented by Mr. — for rent of hall, \$—; and for Tyler's services, \$—.

A Member—I move that these bills be referred to the Finance Committee.

Worshipful Master—If there are no objections that will be taken as the sense of the lodge.

Worshipful Master—Work is next in order.

Worshipful Master—Brother Senior Warden, it is my order, etc. [See next chapter.]

ANALYSIS OF OPENING CEREMONIES.

SECOND AND THIRD DEGREES.

Return of the Lodge to Power—Kills Laws Without Repealing Them—All Profane Outside the Lodge—Secrets Within Secrets—Incessant Appeals to Terror—Disarms Caution by Frivolity—Leaves Its Sediment in the Soul—Is the Flood from the Dragon's Mouth.

As we have already said on page 32, in the brief space of six or eight years, from 1826 to 1832-4, two thousand Masonic lodges fell into popular contempt. Of these, fifteen hundred went down, and of fifty or sixty thousand Masons, some forty-five thousand left their lodges forever. The system has arisen in silence, and returned to power without noise. It has trebled or quadrupled the number of its lodges, and multiplied its members tenfold. It has conquered reason without argument, and monopolized office without a party. It has formed no parties of its own, for its purpose is to control all parties; and it has thus been enabled to set aside the laws enacted for its suppression, without even asking their repeal. It has left them dead on the statute book; and like the upas tree of Malay, it now covers the soil of the United States with its shoots, and darkens both religion and politics with its shadows.

If the considerate reader will pause and ponder the three lodge openings here accurately given, he will be able at least to begin the solution of the questions perpetually recurring, What is Freemasonry, and where is "the hiding of its power?" For a system of such fearful energy must be self-consistent, and contain, in its opening, the key-note of its tune.

The careful reader of these openings has noticed that the Masonic building is considered a temple, and the Master Mason's lodge-room "*the holy of holies.*" The first prayer proclaims that they are met in the name of

their god, and desire to do all in his name that they do while together. He has further noticed, that all uninitiated people, however worthy, are, in lodge language, "profane," which means, outside of their temple; that the Bible, or some book deemed holy, lies on an altar in their midst; and that four of their officers' names, viz: Wardens and Deacons, are taken from a modern church, centuries since Solomon; that the Senior Warden says he came "from a lodge of the holy Saints John at Jerusalem" (which lodge never had any existence); and the prayer asks admission for lodge men to the temple "eternal in the heavens," as a result of their "discordant passions" being subdued by "the sublime principles of Freemasonry." Thus, before the candidate enters the lodge "in the name of the Lord," and before he declares his trust to be "in God," the opening ceremonies declare Freemasonry to be a *system of religion*, invented by men, and so anti-Christ.

The reader will also observe, in the openings, a careful exclusion of Christ, the only Mediator and "Way" of access for a human being to his God. He will observe, too, the studied, systematic and persevering concealment, practiced in the lodge; excluding even brethren of a lower degree, which is against Christ's example, who taught nothing in secret, (John 18:20) and against his precept (Matt. 10:27); and as every heathen god and shrine had its secret instruction, while Christ had none, the openings declare Masonry to be heathen, and not Christian.

Notice, too, the incessant appeals to terror from the first act to the last. No brother can leave the lodge, or go to the door on an errand and return, without twice going to the altar and making his sign, which is a repe-

tition of his consent to have his "throat cut," his "left breast torn open," or his "body cut asunder" through his bowels, the philosophy of which is this: As the lodge is to divorce men from God and goodness and ally them to Satan, in whose realm there is no motive but terror to bind men (i. e. no moral obligation), the lodge supplies and perpetually appeals to that motive. Thus the propellant underlying motive which keeps the lodge together, and supports its economy, is a heathen and not a Christian motive, which is not terror, but love. By this, too, the openings proclaim the lodge to be heathenism, simple and pure.

Finally, as thieves, burglars, pickpockets, seducers, and murderers, practice tricks and inventions to disarm caution and put their victims off their guard; and as Satan's object and end are morally the same with those of other liars and murders; his methods are the same. Hence the multitude of stupid and meaningless ceremonies which make up the routine of all false religions, these lodge openings included. These answer three main ends, viz: 1st, They disarm caution and suspicion by giving the appearance of harmless frivolity and superstition. 2d, They put the minds of the victims in an attitude of receptivity for spirit influence; and 3d, They put the victims off their guard and keep them busy while their natures are defiled by the mesmerism of Satan; their consciences debauched; their minds slowly blinded, and their hearts gradually hardened and sealed to Satan. See 2 Cor. 4:4: "In whom the god of this world hath blinded the minds of them which believe not" (that is, by idolatry); and also Rom. 1:21; "Their foolish heart was darkened," by the same means, viz: idolatrous worships, as above. In every act of idolatrous worship there is the touch of a moral torpedo.

Thus, not dimly or doubtfully, but obviously and plainly, these opening ceremonies, being spiritual or soul prostitution, like literal harlotry, their scriptural emblem and type, are a way to hell, leading to the chambers of death (Prov. 7:27). And the whole history of idolatry shows that these acts of spurious worship create a craving, and leave a benumbing and fatal sediment in the soul which nothing but the blood of Christ can wash out.

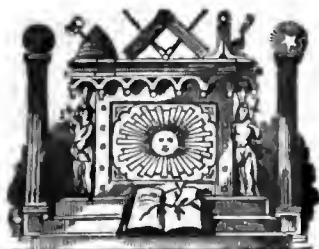
And this *craving* causes that "penchant for more degrees," lamented by older and more rational Masons, as C. Moore, Esq., in the *Voice of Masonry*, February, 1879, Art. "Parasite Degrees." Hence, also the almost literal fulfillment of the symbolic flood which the Dragon casts out of his mouth in the deluge, of new secret orders now infesting Christendom, to drown the sun-clothed, star-crowned woman, who is the symbol of the Christian religion. (Rev. 12:15.)

The words above written by President Jonathan Blanchard are confirmed by the observation of every thoughtful man who studies secret societies in modern cities and towns. New orders are continually invented because men are wearied of the treadmill rituals of those already in existence. They find that the promises of light and help are not fulfilled. They do not obtain any soul satisfaction from the Christless religion forms which they are required to practice. Under these conditions some lodge promoter comes into town, agrees to take in the first 15 or 20 men or women without charge and without initiation, gets them to recommend the new order to their friends, and thus a new man-degrading, God-dishonoring, Christ-rejecting religion is started. After a little time this, too, becomes wearisome, and then some new lodge promoter in like manner starts another. I knew one of these men to go into a Western Kansas town in time of drouth, and after a few days work take out of that town \$500 from the foolish people who joined the new lodge.

CHAPTER VIII.

FIRST OR ENTERED APPRENTICE DEGREE.

INITIATION. ²⁰



Altar arranged for Entered Apprentice Degree. Both points of compass below the square.

[The Worshipful Master continues as begun in the last unfinished paragraph of previous chapter.]

REDUCING THE LODGE FROM THIRD TO FIRST DEGREE.

Worshipful Master—Brother Senior Warden, it is my order that we now dispense with labor on the third degree and resume on the first for work; this you will communicate to the Junior Warden in the south, and he to the brethren, that all having due notice thereof may govern themselves accordingly.

Senior Warden (one rap)—Brother Junior Warden, it is the order of the Worshipful Master that we now dispense with labor on the third degree and resume on the first for work; this you will communicate to the brethren, that all having due notice may govern themselves accordingly.

Junior Warden (three raps, all rise)—Brethren, it is the order of the Worshipful Master, communicated to

NOTE 26.—"The Lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter."—*Mackey's Ritualist*, page 22.

me by way of the west, that we now dispense with labor on the third degree and resume on the first for work.

Worshipful Master—Together, brethren. [All join in giving the due-guard and sign of an Entered Apprentice, as shown on page 66.]

Junior Warden—(one rap).

Senior Warden—(one rap).

Worshipful Master (one rap)—I now declare this lodge opened on the first degree of Masonry for work" (one rap, all seated).

Worshipful Master—Brother Junior Deacon, you will inform the Tyler. [He informs the Tyler in the usual way.]

Worshipful Master—Brother Senior Deacon, attend to the altar. [The Senior Deacon arranges the altar; both points of compass below square, both resting on Bible opened at the 133d Psalm. See cut at head of this chapter.]

Worshipful Master—Brother Senior Deacon, you will retire and ascertain what work there is in waiting. [The Senior Deacon, rod in hand, steps to the altar, makes the sign of an Entered Apprentice, then enters the ante-room, where he finds a candidate waiting, and then returns to the altar again, makes the sign, and reports:]

Senior Deacon—Worshipful Master, I find —— in waiting to receive the Entered Apprentice degree.

Worshipful Master (rising)—Brethren, —— is in waiting to receive the first degree in Freemasonry; he has been balloted for and duly elected, and if there are

NOTE 27.—"WORK. This word in Masonry has a technical meaning, implying in a restricted sense the conferring of degrees."—*Morris's Dictionary, Art, Work.*

no objections we shall proceed to confer the degree upon him (pauses to see if there is any objection). There being none it is so ordered."

Worshipful Master—Brother Secretary, you will retire and propound the constitutional questions, and collect the usual fee.

Worshipful Master—Brother Stewards, you will retire, prepare and present ——— for the first degree in Masonry in due form. [The Secretary and Stewards step to the altar, make the sign of an Entered Apprentice in concert, and enter the preparation room.

The candidate is taken from the ante-room to the preparation room, where, in presence of the officers named, he is asked the following questions, the first, second and third of which are copied from *Mackey's Masonic Ritualist*, page 21, and may be found in substance in most or all Masonic Monitors.]

QUESTIONS TO CANDIDATE.

Secretary—"Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives," you

NOTE 28.—"There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. * * * There is to be not simply a change for the future, but also an extinction of the past; for initiation is as it were a death to the world and a resurrection to a new life."—*Mackey's Ritualist*, pages 22-23.

NOTE 29.—"The applicant for Masonic light is required to declare even before he enters the lodge-room that in his application he is prompted not by mercenary motives, but simply by the desire of knowledge and the sincere wish to be serviceable to his fellow men."—*Morris's Dictionary, Art. Advantages*.

freely and voluntarily offer yourself a candidate for the mysteries of Masonry?"

"I do."

"Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, and a desire for knowledge?"

"I do."

"Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the fraternity?"

"I do."

Secretary—Do you believe in a Supreme Being, the Creator and Governor of the universe?

Candidate—I do.

Secretary—Have you at any time applied to a lodge of Free and Accepted Masons for initiation?

Candidate—I have not.

Secretary (having returned to lodge room, stepped to the altar and made the sign)—Worshipful Master, the constitutional questions have been satisfactorily answered; the first four being answered in the affirmative and the fifth in the negative, and the usual fee has been collected.

PREPARATION OF CANDIDATE, FIRST DEGREE.

The questions to the candidate having been answered satisfactorily, the Stewards then proceed to "prepare" him for initiation, by taking off every-

NOTE 30.—"PREPARATION. There is much analogy between the preparation of the candidate in Masonry and the preparation for entering the Temple as practiced among the ancient Israelites. The Talmudical treatise entitled 'Beracoth' prescribes the regulations in these words: 'No man shall enter into the Lord's house with his staff [an offensive weapon], nor with his outer garment, nor with his shoes on his feet, nor with money in his purse.'"—*Mackey's Ritualist*, page 42, Art. Preparation.

thing but his shirt, and if this does not open in front



Candidate duly and truly prepared, Entered Apprentice Degree.

it is turned around, front side back, and the buttons and studs removed. He is provided with a pair of drawers (he cannot keep on his own), and the left leg of these is rolled up above the knee. The left arm is slipped out of the sleeve and the left side of his shirt is tucked in; so that the left leg, left foot,³¹ left arm and left breast are bare. A slipper is put on his right foot, a hoodwink³² over his eyes, and a small rope called a cable-tow³³ is put once around his neck. [See cut.]

The Senior Steward now conducts him to the lodge-room door, and, having told him to close his right hand, takes that hand and with it raps on the door three times distinctly.

Senior Warden (rising)—Worshipful, while peaceably engaged in the lawful pursuits of Masonry there is an alarm at the inner door.

Worshipful Master—Brother Senior Deacon, you will hail the alarm. [Senior Deacon goes to the door.]

Senior Deacon (gives three loud knocks, when he opens the door)—Who comes here?

Note 31.—“In nearly all the systems of Masonry, the act of uncovering one or more of the feet constitutes a part of the rite.”—Morris's Dictionary, Art. Discalceation.

Note 32.—“The material darkness which is produced by [the hoodwink] is an emblem of the darkness of his soul. He is deprived of everything that has a value, and wherewith he could purchase food, to indicate his utter destitution of the mental wealth of primitive truth.”—Plerson's Traditions, Subject Entered Apprentice, page 39.

Note 33.—“The cable-tow is emblematic of the cord or band of affection which should unite the whole fraternity, as in Hosea xl. 4. ‘I drew them with cords of a man, with bands of love.’ But there is another and not figurative use of this implement with which Masons are well acquainted.”—Mackey's Lexicon, Art. Cable-Tow.

[In some lodges the Junior Deacon prepares and responds for the candidate at the preparation room door.]

Steward—Mr. ———, who has long been in darkness, and now seeks to be brought to light, and receive a part in the rights and benefits³⁴ of this worshipful lodge, erected to God, and dedicated to the holy Saint Johns, as all brothers and fellows have done before.

Senior Deacon—Mr. ———, is this of your own free will and accord?³⁵

Candidate—It is.

Senior Deacon—Brother Steward, is the candidate worthy and well qualified?

Steward—He is.

Senior Deacon—Is he duly and truly³⁶ prepared?

Steward—He is.

Senior Deacon—Is he of lawful age and properly vouched for?

Steward—He is.

[In some lodges the Master here asks, "Who vouches for this?" (or him?). *Ans.* A brother.]

Senior Deacon—By what further right or benefit does he expect to gain admission?

Steward—By being a man, free born, of good report, and well recommended.

Note 34.—"The allurements to unite with the Masonic fraternity partake of the nature of personal advantages. It were folly to deny that while the applicant is willing to impart good to his fellows, he expects equally to receive good. * * * The prime advantages derived from a connection with Blue Lodge Masonry may be summed up under three heads, viz.: Relief in distress; counsel in difficulty; protection in danger."—*Morris's Dictionary*, Art. Advantages.

Note 35.—"Another important moral qualification, is that the candidate must come of his own free will and accord."—*Mackey's Lexicon*, Art. Qualifications of Candidates.

Note 36.—DULY AND TRULY.—An expression much used in Blue Lodge Masonry.—*Morris's Dictionary*, Art. Duly and Truly.

Senior Deacon—It is well. Mr. ——— you will wait with patience until the Worshipful Master is informed of your request and his answer returned.

[Senior Deacon closes the door, advances to the altar, gives a loud rap on the floor with his rod, and reports:]

Senior Deacon—Worshipful Master, the alarm³⁷ is caused by Mr. ———, who has long been in darkness, and now seeks to be brought to light, and receive a part in the rights and benefits of this worshipful lodge, erected to God, and dedicated to the holy Saint Johns,³⁸ as all brothers and fellows have done before.

Worshipful Master—Brother Senior Deacon, is this of his own free will and accord?

Senior Deacon—It is.

Worshipful Master—Is the candidate worthy and well qualified?

Senior Deacon—He is.

Worshipful Master—Is he duly and truly prepared?

Senior Deacon—He is.

Worshipful Master—Is he of lawful age and properly vouched³⁹ for?

Senior Deacon—He is.

[In some lodges the Master here asks, "Who vouches for this?" (or him?) *Ans.* A brother.]

Worshipful Master—By what further right or benefit does he expect to gain admission?

Note 37.—"The signal announcing an approach either at the door of the Tyler's apartment or of the preparation room is called an Alarm; in the former case it is answered by the Junior Deacon, in the latter case by the Senior Deacon. The manner of alarm is uniform in all the degrees of the Symbolic Lodges."—*Morris's Dictionary, Art. Alarm.*

Note 38.—"Christian lodges are generally dedicated to Saint John the Baptist and Saint John the Evangelist."—*Mackey's Lexicon, Art. Dedication.*

Note 39.—"No Candidate unless thus properly vouched for can be suffered to enter upon the ceremonies of initiation."—*Mackey's Lexicon, Art. Vouching.*

Senior Deacon—By being a man, free born, of good report, and well recommended.⁴⁰

Worshipful Master.—It is well. And since the candidate comes endowed with all these necessary qualifications, you will let him enter this lodge and be received in due form. [Senior Deacon returns to preparation room door and opens it.]

Senior Deacon—Mr.——, it is the order of the Worshipful Master that you enter this lodge and be received in due form. [Steward conducts candidate inside the lodge room a few feet, and stops.]

RITE OF INDUCTION, OR SHOCK OF ENTRANCE.⁴¹

Senior Deacon—Mr. ——, upon your entering this lodge of Masons for the first time, you are received upon the point of a sharp instrument, piercing your naked left breast (presses one point of compass against the candidate's bare left breast), which is to teach you that as this is an instrument of torture⁴² to the flesh, so may the recollection of it be to your conscience, should you ever presume to reveal any of the secrets of Freemasonry unlawfully. [Senior Deacon hands compass to a Steward and conducts the candidate towards the center of the room.]

Note 40.—“The letter of every applicant for initiation must be recommended by at least one well-known brother.”—Mackey's Lexicon, Art. Recommendation

Note 41.—“THE SHOCK OF ENTRANCE is then the Symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. It is the symbol of the agonies of the first death and of the throes of the new birth.”—Mackey's Ritualist, page 24.

Note 42.—“The probation of a candidate in ancient times embraced many important particulars; but principally his fortitude and constancy were severely tried.”—Pierson's Traditions, page 31.

“An appropriate definition of Fortitude is introduced into the Lecture of Entered Apprentice, where it is applied symbolically to the breast as one of the perfect points of entrance, and thus enforced upon the mind in a highly instructive manner.”—Morris's Dictionary, Art. Fortitude.

Worshipful Master—Brother Senior Deacon, you will cause the candidate to kneel and attend a prayer.

Senior Deacon (making the sign)—In order, Worshipful.

Worshipful Master—(three raps, all rise; Master removes his hat).

INITIATORY PRAYER BY WORSHIPFUL MASTER.

“Vouchsafe thine aid, Almighty Father of the universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of godliness to the honor of thy holy name. Amen.”—*Mackey's Ritualist*, page 25; *Mackey's Manual*, page 22.

Brethren—So mote it be.

Worshipful Master (resuming his hat, stepping up to candidate and placing his hand on his head)—Mr. —, in whom do you put your trust?

Candidate—In God.

Worshipful Master—Your trust being in God, your faith is well founded. Arise [takes his right hand and assists him] follow your conductor and fear no danger. [Worshipful Master resumes his seat.]

RITE OF CIRCUMAMBULATION.

The Senior Deacon takes candidate by right arm and conducts him slowly around the room, following the course of the sun,⁴³ first passing the Worshipful Mas-

Note 43.—“The lodge represents the world; the three principal officers represent the sun in his three principal positions; at rising, at meridian, and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb, through these points, around the world. This is with us its astronomical symbolism. But its intellectual symbolism is that the circumambulation, and the obstructions at various points, refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or Truth.”—*Mackey's Ritualist*, page 27; *Mackey's Manual*, page 24.

ter's station, and then to the Junior Warden in the south, who gives one loud rap, then to the Senior Warden in the west, who gives a loud rap, then past the station of the Worshipful Master, who gives a loud rap, then to the Junior Warden's station again. As the first rap is given by the Junior Warden the Worshipful Master begins to read the 133d Psalm, as follows:

SCRIPTURE READING.

"Behold, how good, and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."
—*Mackey's Ritualist*, page 27.

[The reading is timed so accurately that the Psalm is completed just as the candidate and his conductor finish the circuit of the lodge and arrive at the Junior Warden's station in the south.]

Senior Deacon—(one loud rap on the floor with his rod)

Junior Warden—Who comes here?

Senior Deacon—Mr. ———, who has long been in darkness, and now seeks to be brought to light, and receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the holy Saint Johns, as all brothers⁴⁴ and fellows have done before.

Note 44.—"In Masonic documents dating back to the fourteenth century, the following pathetic injunction is found: 'You shall call each other brother or fellow.'"—*Morris's Dictionary*, Art. Brother.

Junior Warden—Mr. ———, is this of your own free will and accord?

Candidate—It is.

Junior Warden—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon—He is.

Junior Warden—Is he duly and truly prepared?

Senior Deacon—He is.

Junior Warden—Is he of lawful age and properly vouched for?

Senior Deacon—He is.

[In some lodges the Master here asks, "Who vouches for this? (or him?) *Ans.* A brother.]

Junior Warden—By what further right or benefit does he expect to gain this favor?

Senior Deacon—By being a man, free born,⁴⁵ of good report, and well recommended.

Junior Warden—You will conduct the candidate to the Senior Warden in the west for his examination. [He does so.]

Senior Deacon—(one loud rap with his rod on the floor).

Senior Warden—Who comes here?

Senior Deacon—Mr. ———, who has long been in darkness,⁴⁶ and now seeks to be brought to light, and receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the holy Saint Johns, as all brothers and fellows have done before.

Note 45.—"FREE BORN.—A mason must not only be free, but free by birth."—*Morris's Dictionary*, Art. Free Born.

Note 46.—"The opposing terms Darkness and Light suggest the two conditions of man, one without the Masonic pale, a profane, and one within the mystic circle, a Freemason."—*Morris's Dictionary*, Art. Darkness.

Senior Warden—Mr. ———, is this of your own free will and accord?

Candidate—It is.

Senior Warden—Brother Senior Deacon, is the candidate worthy and well qualified?⁴⁷

Senior Deacon—He is.

Senior Warden—Is he duly and truly prepared?

Senior Deacon—He is.

Senior Warden—Is he of lawful age and properly vouched for?

Senior Deacon—He is.

[In some lodges the Master here asks, "Who vouches for this? (or him?) *Ans.* A brother.]

Senior Warden—By what further right⁴⁸ or benefit does he expect to gain this favor?

Senior Deacon—By being a man, free born, of good report, and well recommended.

Senior Warden—You will conduct the candidate to the Worshipful Master in the east for his examination. [He does so.]

Senior Deacon—(one loud rap with rod on floor).

Worshipful Master—Who comes here?

Senior Deacon—Mr. ———, who has long been in darkness, and now seeks to be brought to light, and receive a part in the rights and benefits of this worshipful lodge, erected to God⁴⁹ and dedicated to the holy Saint Johns as all brothers and fellows have done before.

Worshipful Master—Mr. ———, is this of your own free will and accord?

Candidate—It is.

Note 47.—"A woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation."—Mackey's Jurisprudence, page 31.

Note 48.—Entered Apprentices are possessed of very few rights, * * * are not permitted to speak or vote or hold any office; secrecy and obedience are the only obligations imposed upon them."—Mackey's Jurisprudence, page 159.

Note 49.—"The Lodge of Entered Apprentices is erected to God, and dedicated to Holy Saint John of Jerusalem."—Morris's Dictionary, Art. Entered Apprentice.

Worshipful Master—Brother Senior Deacon, is the candidate worthy and well qualified, duly and truly prepared?

Senior Deacon—He is.

Worshipful Master—Is he of lawful age and properly vouched for?

Senior Deacon—He is.

Worshipful Master—By what further right or benefit does he expect to gain this favor?

Senior Deacon—By being a man, free born, of good report, and well recommended.

Worshipful Master—It is well. And since the candidate comes endowed with all these necessary qualifications⁵⁰ you will reconduct him to the Senior Warden in the west, with my order that he teach him how to approach the east by one upright regular step, his feet forming the angle of an oblong square, his body erect at the altar, before the Worshipful Master in the east. [Senior Deacon conducts candidate as ordered, stopping four or five feet from the Senior Warden's station.]

Senior Deacon—Brother Senior Warden, it is the order of the Worshipful Master that you teach this candidate how to approach the east⁵¹ by one upright, regular step, his feet forming an angle of an oblong square, his body erect at the altar, before the Worshipful Master in the east.⁵²

Senior Warden—Brother Senior Deacon, you will face the candidate to the east. [Order is obeyed.]

Note 50.—“On no account receive a mutilated person. His limbs must be quite entire and shapely; a stigma on the society to initiate a halt or lame man.”—Morris's Dictionary, Art. Qualifications.

Note 51.—“In the Egyptian rites especially, and those of Adonis, which were among the earliest and from which the others derived their existence, the Sun was the object of adoration.”—Mackey's Lexicon, Art. East.

Note 52.—“The East is Masonically styled the place of light, a figure that is too obvious to require illustration. In the East of the Lodge and Grand Lodge sits the presiding officer, the dispenser of Masonic light and authority.”—Morris's Dictionary, Art. East.

Senior Warden—Mr. ———, as an Entered Apprentice you will step off with the left foot first, bringing the heel of the right to the hollow of the left, forming an angle of an oblong square. Stand erect.

Senior Warden—In order, Worshipful.

Worshipful Master—Mr. ———, you are now standing before the altar of Freemasonry⁵³ for the first time; but before proceeding any further in these solemn ceremonies, it becomes my duty as Worshipful Master of this lodge to inform you that it is necessary for you to take upon yourself a solemn oath⁵⁴ or obligation pertaining to this degree.

COVENANT OF THE LODGE.

It is such a one as we have all taken, and I assure you upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with the duties you may owe to your God, your country, your neighbor or yourself. In your advancement thus far you have repeatedly assured us it was of your own free will and accord; if you are still of the same mind, and satisfied with the assurance I have just given you, you will advance to the altar [*Senior Deacon* aids him in taking the ordered position], and kneel upon your naked left knee, your right forming a square, your left hand supporting the Holy Bible, square and compass, and your right resting thereon [three raps, all rise. All but the Wardens, form in two rows, running east and west, on each side of the altar], in which due form you will say I, with your name in full:

[*Worshipful Master* removes his hat.]

Note 53.—“Masonry is called a Royal Art. not only because it received its present form from the royal hands of Solomon King of Israel and Hiram King of Tyre, and has since enrolled among its members the proudest and most powerful potentates of the earth, but more especially because of the dignity and majesty of the principles which it inculcates and which elevate it above all other arts.”—*Mackey's Lexicon*, Art. Royal Art.

Note 54.—“An affirmation is not esteemed equivalent to an oath in masonry, however it may be in common law.”—*Morris's Dictionary*, Art. Affirmation.

RITE OF SECRECY, OR OBLIGATION—ENTERED APPRENTICE'S DEGREE.



Candidate Taking Entered Apprentice Obligation.

[Worshipful Master removes his hat.]

I, ———, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge, erected to him and dedicated to the holy Saint Johns do hereby and hereon (Master presses his gavel or hand on candidate's hand), most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Freemasonry which may have been heretofore, shall be at this time or any future period, communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regular constituted lodge of Masons; nor unto him, nor them, until by strict trial, due examination or legal information, I shall have

found him or them, as lawfully entitled to the same as I am myself. I furthermore promise and swear, that I will not write,⁵⁵ print,⁵⁶ paint,⁵⁷ stamp,⁵⁸ stain,⁵⁹ cut, carve, mark, or engrave them, nor cause the same to be done, on anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person or persons under the canopy of heaven, and the secrets of Freemasonry unlawfully obtained through my unworthiness.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less a penalty than that of having my throat cut⁶⁰ across, my tongue torn out by its roots, and buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation.⁶¹ So help me God, and keep me steadfast in the due performance of the same.

Note 55.—"In the rituals of Blue Lodge Masonry, the initiate is strongly charged concerning the secrets of the Society, not to 'write' them upon anything which would convey their meaning."—*Morris's Dictionary, Art. Write.*

Note 56.—"The initiate is strongly charged concerning the Secrets of Masonry, not to 'print' them, etc."—*Morris's Dictionary, Art. Print.*

Note 57.—"The initiate is strongly charged concerning the Secrets of Masonry, not to 'paint' them upon, etc."—*Morris's Dictionary, Art. Paint.*

Note 58.—"In the rituals of Blue Lodge Masonry the initiate is strongly charged concerning the Secrets of the Society not to 'stamp' them, etc."—*Morris's Dictionary, Art. Stamp.*

Note 59.—Exactly the same is said in *Morris's Dictionary*, under separate headings, of each of these words: Write, print, paint, stamp, stain, cut, carve, letter, mark and engrave.

Note 60.—"A most solemn method of confirming an oath was by placing a drawn sword across the throat of the person to whom it was administered."—*Pierson's Traditions*, page 35, Subject Entered Apprentice Degree.

Note 61.—"The importance of secret-keeping is made the groundwork of all Masonic degrees."—*Morris's Dictionary, Art. Secret Breaking.*

Worshipful Master—Bro. ———, in token of your sincerity of purpose in this solemn engagement, you will kiss the Holy Bible, now open before you. [Candidate kisses the Bible.]

Worshipful Master—Brother Senior Deacon, our brother being now bound to us by a covenant⁶² which cannot be broken, you will release him from his cable-tow. [Senior Deacon takes off the rope from his neck.]

Worshipful Master (putting his hat on again and stepping back a little)—My brother, for by that sacred appellation I now address you, in your present blind condition what do you most desire?

Candidate (prompted by the Senior Deacon)—Light in Masonry.

Worshipful Master—Light being your desire, you shall receive it.

Worshipful Master—Brother Senior Deacon and brethren, stretch forth your hands and assist me in bringing this brother from darkness to light in Masonry. [The brethren, all except the Wardens, are formed in two parallel lines from east to west and the Stewards, being one at the end of each line, cross their rods over the Master's head as shown in cut.]

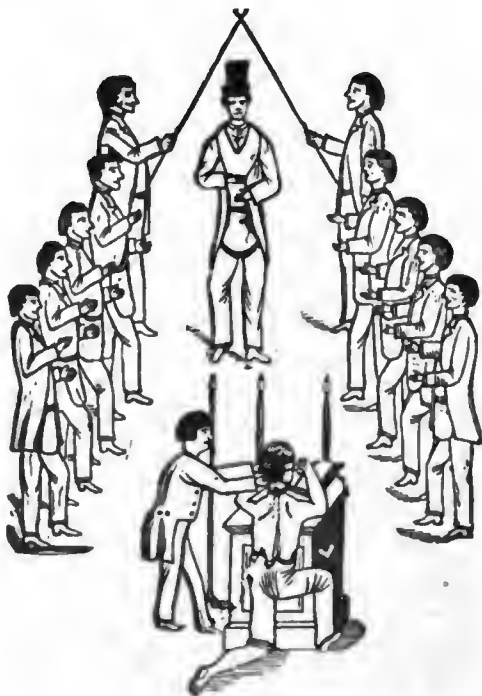
SHOCK OF ENLIGHTENMENT.⁶³

Worshipful Master—"In the beginning God created the heavens and the earth. And the earth was without

Note 62.—"The obligations of masonry are in the sense of the definition, covenants."—Morrie's Dictionary, Art. Covenant.

Note 63.—"In Masonry, by the shock of enlightenment we seek humbly, indeed, and at an inconceivable distance, to preserve the recollection and to embody the idea of the birth of material light by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe."—Mackey's Ritualist, page 34.

form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." In solemn commemoration of that sublime event, I, in like manner, Masonically declare, Let there be light!⁶⁴



Shock of Enlightenment or Rite of Illumination.

Note 64.—"This mental illumination—this spiritual light, which, after his new birth, is the first demand of the new candidate, is but another name for Divine Truth—the truth of God and the Soul—the nature and essence of both—which constitute the chief design of all Masonic teaching."—Mackey's Ritualist, page 33.

[At the word *light*, all strike their hands together once and stamp with the right foot, and the Senior Deacon removes the hoodwink at the same instant. See cut.]

Worshipful Master—(As the shock is given and hoodwink snatched off) And there is light.

The cut on the previous page represents this ceremony as accurately as can readily be shown by an engraving. The Senior Deacon who stands waiting to snatch off the hoodwink should be behind the candidate, but the candidate would then be hid from view, so he is shown to one side.

The altar lights should be shown, one in the east; one in the south and one in the west, but that would bring one light behind the candidate which would not be right.

In some lodges instead of clapping hands and stamping with right foot, all, led by the *Worshipful Master*, make the due-guard of the degree and keep that position just long enough for the candidate to see it.

Worshipful Master (approaching the candidate)—My brother, upon being brought to Masonic light, you behold upon the altar before you the three great lights of Masonry⁶⁵ the Holy Bible, square and compass, by the help of the three lesser lights, of which these three burning tapers, placed in a triangular position, are the representatives.

The Holy Bible is given to us as the rule and guide of our faith; the square to square our actions, and the compasses to circumscribe our desires and passions and keep us within due bounds with all mankind, but more especially with a brother Mason.

The three lesser lights are three burning tapers representing the sun, moon, and Master of the lodge, and are thus explained: As the sun rules the day

Note 65.—“The representatives of the Lights are of two classes, Great and Lesser; of these, the Holy Bible, Square and Compass, constitute the Great.”—*Morris's Dictionary*, Art. Great Lights.

and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his lodge with equal regularity. [Worshipful Master steps back a few steps and faces the altar.]

Worshipful Master—Brother ———, you now behold the Worshipful Master approaching you on the step (makes the step), under the due-guard (makes the due-guard) and sign (makes the sign) of an Entered Apprentice. An Entered Apprentice steps off one step with the left foot, bringing the heel of the right to the hollow of the left (makes the step while describing it), and is called the first step in Freemasonry. This is the due-guard (makes it, see page 65), and alludes to the position your hands were in when you took the obligation. The sign is made thus (makes sign, see page 66), and alludes to the penalty of your obligation, wherein you have sworn that sooner than violate any portion thereof you would suffer your throat to be cut across, your tongue torn out by the roots and buried in the rough sands of the sea. This sign is always to be given on arising to address the Worshipful Master, or being addressed by him, and upon entering or retiring from a lodge of Entered Apprentices. [Stewards keep their rods over the Master's head and advance as he advances.]

Worshipful Master (approaches the altar where candidate is)—And now, in token of my friendship and brotherly love, I have the pleasure of presenting you with my right hand, and with it the grip and word of an Entered Apprentice Mason; but as you are yet uninstructed, the brother Senior Deacon will answer for you (grasps candidate's right hand).

Worshipful Master—I hail.

Senior Deacon—I conceal.

Worshipful Master—What do you conceal?

Senior Deacon—All the secrets of Masons in Masonry

to which *this* token alludes [gives grip as follows, the Senior Deacon at the word "*this*" placing thumb of candidate in place]:



Entered Apprentice Grip.

ENTERED APPRENTICE GRIP.

Grasp hands as in ordinary hand-shaking, and press ball of thumb hard against the knuckle-joint

of each other's fore-finger.

Worshipful Master—What is this?

Senior Deacon—A grip.

Worshipful Master—Of what?

Senior Deacon—Of an Entered Apprentice Mason.

Worshipful Master—Has it a name?

Senior Deacon—It has.

Worshipful Master—Will you give it to me?

Senior Deacon—I did not so receive it, neither will I so impart it.

Worshipful Master—How will you dispose of it?

Senior Deacon—I will letter it and halve it.

Worshipful Master—Letter it and begin.

Senior Deacon—Nay, you begin.

Worshipful Master—Begin you.

Senior Deacon—A.

Worshipful Master—B.

Senior Deacon—O.

Worshipful Master—Z.

Senior Deacon—AZ.

Worshipful Master—BO.

Senior Deacon—Boaz.⁶⁶

[See Appendix, Note e.]

Worshipful Master—The name of this grip, my brother, is Boaz. It denotes strength, and is repre-

Note 66.—"BOAZ, the name of the left hand pillar that stood at the porch of King Solomon's Temple."—Mackey's Lexicon, Art. Boaz.

sented by the left-hand pillar at the entrance of the porch of King Solomon's temple. You must always take the necessary precaution in giving it as you have received it, invariably beginning with the letter A. You will now arise and salute the Junior and Senior Wardens as an Entered Apprentice Mason. [Candidate, who has remained kneeling at the altar since taking the obligation, is now assisted to his feet, and the Master takes his seat.]

Worshipful Master—(One rap; lodge which had remained standing, is seated.)

[Senior Deacon conducts candidate to Junior, and then Senior Warden, before each of whom he makes the step, due-guard and sign of an Entered Apprentice, when he is conducted towards the Worshipful Master in the east, but stops opposite, to the left of the altar.]

Worshipful Master (one rap)—How do you find it in the south, brother Junior Warden?

Junior Warden (rising and making the sign)—All right in the south, Worshipful.

Worshipful Master—How in the west, brother Senior Warden?

Senior Warden (rising and making sign)—All right in the west, Worshipful.

RITE OF INVESTITURE.⁶⁷

Worshipful Master (taking a white apron and approaching candidate)—My brother, I present you with this *lambskin*, or white leather apron⁶⁸ [it is usually white cloth], which is an emblem of innocence and the

Note 67.—“Investiture constituted an important part of the Ancient Mysteries; and as the white apron is the investiture of Masonry, we find something resembling it in all the pagan rites.”—Mackey's Lexicon, Art. Apron.

Note 68.—APRON. “The Apron suggests the preservation of the garments from the defilements of labor, and morally the guard of the soul from the defilements of sin. It is therefore the distinguishing badge of a society whose great aim is to prepare the soul for that spiritual building, that house not made with hands, eternal in the heavens.”—Morris's Dictionary, Art. Apron.

badge of a Mason; more ancient than the Golden Fleece or Roman Eagle;⁶⁹ more honorable than the Star and Garter, or any other order that can be conferred upon you at this time or any future period, by king, prince or potentate, or any other person, except he be a Mason. Hoping that you will wear it with equal pleasure to yourself and honor to the fraternity, you will take it, [hands it to candidate], and carry it to the Senior Warden in the west, with my order that he teach you how to wear it as an Entered Apprentice Mason, and return to the east.

[Senior Deacon now conducts candidate to the Senior Warden.]

Senior Deacon—Brother Senior Warden, it is the order of the Worshipful Master in the east that you teach this brother how to wear his apron as an Entered Apprentice Mason. [Senior Warden takes apron, and while tying it on says:]

Senior Warden—As an Entered Apprentice you will wear your apron with the flap turned up, and return to the east. [In many lodges instead of this brief order the Senior Warden repeats the following lingo:]

Senior Warden—My brother, at the building of King Solomon's temple there were three principal classes of masons, and each, as a distinctive badge, wore his apron in a peculiar manner. Entered Apprentices being the bearers of burthens, were directed to wear theirs with the bib turned up, so as to protect their clothing. Thus, my brother, you will wear yours, while laboring among us as a speculative Entered Apprentice. But remember that, although stains upon this garment brought credit rather than disgrace to the ancient Entered Apprentice, you, as a speculative Entered Apprentice, must keep

Note 69.—"It is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter."—Sickels's Monitor, page 33.

"There is no such order as the Knights of the Roman Eagle."—Mackey's Ritualist, note page 35.

this apron, as an emblem of innocence, unspotted before the world.

[Senior Deacon again conducts candidate in front of the Master.]

Senior Deacon—Your orders have been obeyed; Worshipful.

Worshipful Master—Brother——, agreeable to an ancient custom adopted in every regular and well-governed lodge, it is now necessary that you be requested to deposit something of a metallic kind;⁷⁰ not for its intrinsic value alone, but that it may be laid up among the records in the archives of this lodge, as a memorial that you are here made a Mason. Examine yourself strictly, and see if you can find such a memento.

Candidate (prompted by Senior Deacon)—I find myself entirely destitute, Worshipful.

Worshipful Master—Brother ——, your condition is indeed truly deplorable. This requirement was to remind you of your now extremely poor and penniless situation. Should you ever afterwards meet a friend, more especially a brother, in like condition, you must contribute as liberally to his relief as you can do, without material injury to yourself. You will now be re-conducted to the place from whence you came, re-invested of what you were divested, and return to the lodge for further instruction.

[The Senior Deacon conducts the candidate to the altar, they salute the Worshipful Master, and then go

Note 70.—“Especially was a piece of metal or ivory made use of by the ancients as a token of a pledge of amity, being broken into two pieces; the host, when he had entertained a stranger who was about to depart, gave the guest one part, while he retained the other; and these broken pieces served in all time afterward as a memorial of the pledge of friendship that had been thus inaugurated. It may be that the Masonic custom of asking for the deposit of something of the kind in the Archives of the Lodge, as a memorial, may have reference to this custom. The candidate is supposed to be thus giving his pledge of fidelity to the institution. But the subsequent part of the ceremony would teach him that no material and tangible pledge is really wanted, but that the true pledge of Masonic friendship is deposited in the heart.”—Mackey's Ritualist, page 40.

to the preparation room, where the Senior Deacon places the candidate in charge of the Stewards and returns to his place in the lodge. While candidate is getting on his clothes again the Worshipful Master usually gives the lodge a brief recess. When the candidate is re-invested the Stewards bring him back into the lodge; he is introduced to the brethren, when the Worshipful Master calls to order with one rap, and the Senior Deacon again takes charge of him. The Stewards then go to the altar, salute the Master and take their seats. The Senior Deacon places him in the northeast corner of the lodge, his body erect, and his feet forming at right angle.]

Worshipful Master—Brother ———, you are now standing in the northeast corner of the lodge, as the youngest Entered Apprentice Mason, your feet forming an angle of an oblong square, and your body erect, at the right of the Worshipful Master in the east, where you now stand, a just and upright Mason, and I give it to you strictly in charge ever to walk and act as such.

Being clothed as an Entered Apprentice, you are now entitled to your working tools.

WORKING TOOLS OF AN ENTERED APPRENTICE.

“The working tools”⁷¹ of an Entered Apprentice are the *twenty-four inch gauge* and the *common gavel*. [Master exhibits them to candidate.]

Note 71.—“Speculative Masonry is the application and sanctification of the working tools and implements, the rules and principles of operative masonry, to the veneration of God and the purification of the heart. The speculative mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling place of Him who is the author of purity.”—Mackey’s *Ritualist*, page 39.

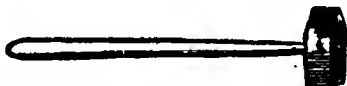
"THE TWENTY-FOUR INCH GAUGE



"THE TWENTY-FOUR INCH GAUGE"⁷²

Is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematic of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

"THE COMMON GAVEL



Is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house "not made with hands, eternal in the heavens."—*Mackey's Ritualist*, page 38.

Worshipful Master—You will now be seated. [Senior Deacon seats candidate in front of the Master when the "lecture" may be delivered. See next chapter.]

[For lack of time, part or all of the lecture is usually omitted, the Worshipful Master, asking some "bright" Mason to "post" the new-made brother on the lecture, privately. He then delivers the "Charge to Can-

Note 72.—"The twenty-four inch gauge is a symbol of time, well employed; the common gavel, of the purification of the heart."—*Mackey's Ritualist*, page 40.

didate." This lecture is sometimes all given in a narrative form, like the last part of the third section, about "brotherly love," "relief and truth," and the "cardinal virtues," but oftener the Senior Warden, or some well-posted brother, assists in giving the lecture in a catechetical form,⁷³ as we shall give it. When the Entered Apprentice has learned the lecture he is examined on it before the lodge, and it must be learned before he can be passed to the degree of Fellow Craft.]

Note 73.—"In 1720 Desaguliers and Anderson, the compilers of the Book of Constitutions, arranged the lectures for the first time in a catechetical form."—Mackey's Lexicon. Art. Lecture.

CHAPTER IX.

FIRST, OR ENTERED APPRENTICE'S DEGREE.

LECTURE—FIRST SECTION.

Worshipful Master—From whence came you?

Senior Warden—From a lodge of Saint Johns of Jerusalem [or from the lodge of the holy Saints John at Jerusalem.]

Worshipful Master—What came you here to do?

Senior Warden—To learn to subdue my passions and improve myself in Masonry.

Worshipful Master—Then I presume you are a Mason?

Senior Warden—I am so taken and accepted amongst brothers and fellows.

Worshipful Master—What makes you a Mason?

Senior Warden—My obligation.

Worshipful Master—Where were you made a Mason?

Senior Warden—In a regular constituted lodge of Masons.

Worshipful Master—How do you know yourself to be a Mason?

Senior Warden—By having been often tried, never denied, and being ready to be tried again.

Worshipful Master—How shall I know you to be a Mason?

Senior Warden—By certain signs and tokens, a word, and the points of my entrance.

Worshipful Master—What are signs?

Senior Warden—Right angles, horizontals and perpendiculars.

Worshipful Master—What are tokens?⁷⁴

Senior Warden—Certain friendly or brotherly grips, by which one Mason may know another in the dark as well as in the light.

Worshipful Master—Give me a sign. [Gives due-guard. See page 65.]

Worshipful Master—To what does that allude?

Senior Warden—To the position in which my hands were placed when I took the obligation.

Worshipful Master—Give me another. [Senior Warden gives sign same as on page 66.]

Worshipful Master—Has that an allusion?

Senior Warden—It has; to the penalty of my obligation.

Worshipful Master—Give me a token. [Master and Senior Warden give the grip, while saying "I hail," "I conceal," "What do you conceal?" etc., as fully explained on pages 112 and 113.]

Worshipful Master—Where were you first prepared to be made a Mason?

Senior Warden—In my heart.⁷⁵

Worshipful Master—Where were you next prepared?

Senior Warden—In a room adjacent to a regular constituted lodge of Free and Accepted Masons.

Worshipful Master—How were you prepared?

Senior Warden—By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow around my neck; in which condition I was conducted to the door of a lodge by a friend, whom I afterward found to be a brother.

Worshipful Master—How did you know it to be a door, being hoodwinked?

Note 74.—"In Masonry the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the fraternity."—Mackey's Lexicon, Art. Token.

Note 75.—"If an applicant is not first prepared in heart he will never make a Mason, no matter what dramatic exercises he may be put through, or what discipline exerted upon him."—Morris's Dictionary, Art. Preparation.

Senior Warden—By first meeting with resistance and afterwards gaining admission.

Worshipful Master—How gained you admission?

Senior Warden—By three distinct knocks.

Worshipful Master—What was said to you from within?

Senior Warden—Who comes here?

Worshipful Master—Your answer?

Senior Warden—Mr. ———, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful lodge, erected to God and dedicated to the holy Saint Johns, as all brothers and fellows have done before.

Worshipful Master—What were you then asked?

Senior Warden—If it was of my own free will and accord; if I was worthy and well qualified, duly and truly prepared, of lawful age, and properly vouched for; all of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.

Worshipful Master—Your answer?

Senior Warden—By being a man, free born, of good report, and well recommended.

Worshipful Master—What followed?

Senior Warden—I was directed to wait with patience until the Worshipful Master should be informed of my request and his answer returned.

Worshipful Master—What answer did he return?

Senior Warden—Let him enter and be received in due form.

Worshipful Master—How were you received?

Senior Warden—On the point of a sharp instrument piercing my naked left breast.

Worshipful Master—How were you then disposed of?

Senior Warden—I was conducted to the center of the lodge, caused to kneel and attend a prayer.

Worshipful Master—After attending a prayer what were you then asked?

Senior Warden—In whom I put my trust.

Worshipful Master—Your answer?

Senior Warden—In God.

Worshipful Master—What followed?

Senior Warden—My trust being in God, I was taken by the right hand and informed that my faith was well founded, ordered to arise, follow my conductor, and fear no danger.

Worshipful Master—Where did you follow your conductor?

Senior Warden—Once around the lodge to the Junior Warden in the south, where the same questions were asked and like answers returned as at the door.

Worshipful Master—How did the Junior Warden dispose of you?

Senior Warden—He directed me to be conducted to the Senior Warden in the west, and he to the Worshipful Master in the east, where the same questions were asked and like answers returned as before.

Worshipful Master—How did the Worshipful Master dispose of you?

Senior Warden—He ordered me to be re-conducted to the Senior Warden in the west, who taught me to approach the east by one upright, regular step, my feet forming an angle of an oblong square, my body erect at the altar, before the Worshipful Master in the east.

Worshipful Master—What did the *Worshipful Master* then do with you?

Senior Warden—He made me a Mason in due form.

Worshipful Master—What was that due form?

Senior Warden—Kneeling on my naked left knee, my right forming a square, my left hand supporting the Holy Bible, square and compass, my right resting thereon, in which due form I took the obligation of an Entered Apprentice, which is as follows:

Worshipful Master—Repeat it.

Senior Warden—I, ———, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts, or points of the hidden mysteries of Freemasonry which may have been heretofore, shall be at this time or any future period communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regular constituted lodge of Masons; nor unto him, nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself. I furthermore promise and swear, that I will not write, print, paint, stamp, stain, cut, carve, mark, nor engrave them, nor cause the same to be done, on anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person or persons

under the canopy of heaven, and the secrets of Freemasonry unlawfully obtained through my unworthiness.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation. So help me God and keep me steadfast in the due performance of the same. [In some lodges only the penalty is repeated.]

Worshipful Master—After taking the obligation, what were you then asked?

Senior Warden—What I most desired.

Worshipful Master—Your answer?

Senior Warden—Light.

Worshipful Master—Did you then receive light?

Senior Warden—I did, by order of the Worshipful Master and the assistance of the brethren.

Worshipful Master—On being brought to light what did you first discover?

Senior Warden—The three great lights in Masonry by the help of three lesser.

Worshipful Master—What are the three great lights in Masonry?

Senior Warden—The Holy Bible, square and compass.

Worshipful Master—What are their Masonic uses?

Senior Warden—The Holy Bible is to rule and guide our faith; the square, to square our actions; and the compass to circumscribe and keep us within due bounds with all mankind, but more especially with a brother Mason.

Worshipful Master—What are the three lesser lights?

Senior Warden—Three burning tapers placed in a triangular position, representing the sun, moon, and Master of the lodge.

Worshipful Master—Why so?

Senior Warden—Because as the sun rules the day and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his lodge with equal regularity.

Worshipful Master—What did you then discover?

Senior Warden—The Worshipful Master approaching me from the east, under the due-guard and sign of an Entered Apprentice; who, in token of his brotherly love and friendship, presented me with his right hand, and with it the grip and word of an Entered Apprentice, and ordered me to arise and salute the Junior and Senior Wardens as an Entered Apprentice.

Worshipful Master—After saluting the Wardens, what did you then discover?

Senior Warden—The Worshipful Master approaching me from the east a second time, who presented me with a lambskin or white leather apron, which he informed me was an emblem of innocence and the badge

of a Mason; more ancient than the Golden Fleece or Roman Eagle; and when worthily worn, more honorable than the Star and Garter, or any other order that could be conferred upon me at that time or at any future period, by king, prince, potentate, or any other person, except he be a Mason; hoping that I would wear it with equal pleasure to myself and honor to the fraternity, and ordered me to carry it to the Senior Warden in the west, who taught me how to wear it as an Entered Apprentice.

Worshipful Master—How should an Entered Apprentice wear his apron?

Senior Warden—With the flap turned up.

Worshipful Master—After being taught to wear your apron as an Entered Apprentice, what were you then informed?

Senior Warden—That, agreeable to an ancient custom adopted in every regular and well-governed lodge, it was necessary that I should be requested to deposit something of a metallic kind, not for its intrinsic value alone, but that it might be laid up among the records in the archives of this lodge, as a memorial that I was there made a Mason; but on strict examination, I found myself entirely destitute.

Worshipful Master—How were you then disposed of?

Senior Warden—I was ordered to be reconducted to the place from whence I came, and reinvested of what I had been divested, and return to the lodge for further instruction.

Worshipful Master—On your return to the lodge, where were you placed, as the youngest Entered Apprentice?

Senior Warden—In the northeast corner, my feet forming a right angle, my body erect at the right hand of the Worshipful Master in the east, who was pleased to say that I there stood as a just and upright Mason, and gave it me strictly in charge ever to walk and act as such.

Worshipful Master—What did the Worshipful Master then present you with?

Senior Warden—With the

WORKING TOOLS OF AN ENTERED APPRENTICE,

Which are the twenty-four inch gauge and common gavel.

Worshipful Master—What are their uses?

"THE TWENTY-FOUR INCH GAUGE



Senior Warden—"The twenty-four inch gauge is an instrument made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby we find eight hours for the service of God and a dis-

tressed worthy brother, eight hours for our usual avocations, and eight for refreshment and sleep.”—*Webb's Monitor*, page 21.

COMMON GAVEL.



“The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder’s use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens.”—*Mackey's Ritualist*, page 39.

[In an examination of the initiate on the lecture, the word “Candidate” is substituted for that of Senior Warden all through.]

SECOND SECTION.

[The two following sections are given in the form of a history or description of the ceremonies of initiation on the evening of the initiation of the candidate, and he is required to commit the whole to memory in the following catechetical form, but not one in fifty ever make the attempt, it being sufficient to pass examination if the candidate knows the first section. Only those aspiring to office attempt to commit the whole.]

Worshipful Master—Why were you divested of all metals when made a Mason?

Candidate—For two reasons; first, that I should carry nothing offensive nor defensive into the lodge; second, at the building of King Solomon's temple there was not heard the sound of an axe, hammer, or any tool of iron.

Worshipful Master—How could a building of that stupendous magnitude be erected without the aid of some iron tool?

Candidate—Because the stones were all hewn, squared and numbered at the quarries where they were raised; the timbers felled and prepared in the forests of Lebanon, conveyed by sea in floats to Joppa, and from there by land to Jerusalem, where they were set up with wooden mauls prepared for that purpose; and when the building was completed, its several parts fitted with such exact nicety that it had more the appearance of the handiwork of the Supreme Architect of the Universe than that of human hands.

Worshipful Master—Why were you neither naked nor clothed?

Candidate—Because Masonry regards no man for his worldly wealth or honors; it was therefore to signify that it was the internal and not the external qualification of a man that should recommend him to be made a Mason.

Worshipful Master—Why were you neither barefoot nor shod?

Candidate—This was in conformity to an ancient Israelitish custom. We read in the Book of Ruth, that it was the manner in former times concerning redeeming and changing, that to confirm all things, a man plucked off his shoe" and gave it to his neighbor, and

NOTE 76.—"Now this was the manner in former time in Israel, concerning redeeming and concerning changing for to confirm all things; a man plucked off his shoe and gave it to his neighbor and this was a testimony in Israel."—*Mackey's Ritualist, Art. Preparation, page 43.*

that was a testimony in Israel. This, therefore, was done to test the sincerity of my intention in the business on which I was then about to enter.

Worshipful Master—Why were you hoodwinked with a cable-tow around your neck?

Candidate—For three reasons: First, as I was then in darkness," so I should keep the whole world dark from any information regarding the secrets of Freemasonry, until they should obtain them as lawfully as I was then about to do; second, that my heart might be taught to conceal before my eyes could behold the beauties of Freemasonry; third, had I refused to submit to the forms and ceremonies of my initiation, been found unworthy to be taken by the hand as a brother, I might, by the help of the cable-tow, have been led out of the lodge without being able to discover even the form thereof.

Worshipful Master—Why were you caused to give three distinct knocks?

Candidate—To alarm" the lodge and inform the Worshipful Master that I was prepared for initiation; and to this alludes a certain text in Scripture: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

Worshipful Master—How did you apply that to your then situation?

NOTE 77.—"In the Ancient Myateries the aspirant was always kept for a certain period in a condition of darkness. Hence darkness became the symbol of initiation. Applied to Maasonic Symbolism, it is intended to remind the candidate of his ignorance which Masonry is to enlighten; of his evil nature which Masonry is to purify; of the world in whose obscurity he has been wandering and from which Masonry is to rescue him."—*Mackey's Ritualist, Art. Preparation, page 44.*

NOTE 78.—"ALARM. The signal of the approach of a person demanding admission to the lodge is thus called in Masonic language."—*Mackey's Lex., Art. Alarm,*

Candidate—I asked the recommendation of a friend to be made a Mason; through his recommendation I sought initiation; I knocked at the door of the lodge, and it was opened unto me.

Worshipful Master—Why were you received on the point of a sharp instrument, piercing your naked left breast?

Candidate—It was to signify, as that was an instrument of torture to my flesh, so might the recollection of it be to my conscience, should I ever presume to reveal the secrets of Freemasonry unlawfully.

Worshipful Master—Why were you caused to kneel and attend prayer?

Candidate—Because no man should ever enter upon any great and important undertaking without first invoking the blessing of Deity.

Worshipful Master—Why were you asked in whom you put your trust?

Candidate—Because, according to our Masonic institution, no atheist can be made a Mason; it was therefore necessary that I should profess my belief in Deity," otherwise no oath would have been considered binding upon me.

Worshipful Master—Why were you taken by the right hand, ordered to arise, follow your conductor and fear no danger?

Candidate—It was to signify, at a time when I could neither foresee nor avoid danger, that I was in the hands of a true and trusty friend, in whose fidelity I might with safety confide.

NOTE 79.—"A BELIEF IN GOD. This constitutes the sole creed of a Mason, at least the only creed that he is required to profess. But such a profession is essentially and absolutely necessary, because without a belief in a superintending power, with the inevitable deduction from the purity and holiness of such a Being, that sin will be punished and virtue rewarded, there would be no sanction to a moral law, for the atheist would have no motive to keep a promise or to preserve an obligation."—*Mackey's Ritualist*, page 44.

Worshipful Master—Why were you conducted once around the lodge?

Candidate—That all the brethren might see that I was duly and truly prepared.

Worshipful Master—Why were you caused to meet with three several obstructions on your passage?

Candidate—Because there were guards placed at the south, west and east gates of the courts of King Solomon's temple to see that none passed or repassed but such as were duly qualified and had permission. It was therefore necessary that I should meet with these several obstructions, that I might be duly examined before I could be made a Mason.

Worshipful Master—Why were you caused to kneel on your naked left knee?

Candidate—Because the left⁸⁰ is said to be the weaker part of man; it was, therefore, to signify that it was the weaker part of Masonry I was then entering upon, being that of an Entered Apprentice.

Worshipful Master—Why were you caused to lay your right hand on the Holy Bible, square and compass?

Candidate—Because the right hand was supposed by our ancient brethren to be the seat of fidelity. The ancients sometimes worshiped Deity under the name of Fides, which was sometimes seen represented by two right hands joined, at others by two human figures holding each other by the right hand. The right hand, therefore, was made use of on this occasion to testify in the strongest manner possible the sincerity of our intentions in the business in which we were about then engaged.

NOTE 80.—"THE LEFT SIDE has always, apparently for a well known physical reason, been deemed inferior to the right."—*Mackey's Ritualist*, page 45.

Worshipful Master—Why were you presented with a lambskin, and why is it the badge of a Mason?

Candidate—Because the lamb has in all ages been deemed an emblem of innocence; he, therefore, who wears the lambskin⁸¹ as a badge of a Mason, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into that celestial lodge above, where the Supreme Architect of the Universe presides.

Worshipful Master—Why were you requested to deposit something of a metallic kind?

Candidate—To remind me of my then extremely poor and penniless situation; and that, should I ever meet with a friend, more especially a worthy brother, in like circumstances, that I should contribute as liberally to his relief as I could do without any material injury to myself.

Worshipful Master—Why were you placed in the northeast corner, as the youngest Entered Apprentice?

Candidate—Because in operative masonry the first stone of a building is usually laid in the northeast corner;⁸² I was therefore there, to receive my first instructions whereupon to build my future moral and Masonic edifice.

NOTE 81.—“By the lambskin the Mason is therefore reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above.”—*Mackey's Ritualist*, page 46.

NOTE 82.—“The North East is rich in symbolism. As denoting the dividing line between the North, the place of *total darkness*, and the East, the place of *perfect light*, it is made the standing point for the Entered Apprentice to receive those first instructions on which to build his future moral and Masonic edifice.”—*Morris's Dictionary*, Art. North East.

THIRD SECTION."

Worshipful Master—What is a lodge?

Candidate—A constitutional number of Masons, duly assembled, with the Holy Bible, square and compass, and charter, or warrant, enabling them to work.

Worshipful Master—Where did our ancient brethren usually meet?

Candidate—On a high hill or in a low vale.

Worshipful Master—Why so?

Candidate—The better to observe the approach of cowans or eavesdroppers, either ascending or descending."

FORM AND DIMENSIONS OF A LODGE.

Worshipful Master—What is the form and extent of a lodge?

Candidate—An oblong square, extending from east to west, between north and south, from the earth to the heavens, and from the surface to the center.

Worshipful Master—Why of such vast dimensions?

Candidate—To signify the universality of Masonry, and that Masonic charity should be equally extensive.

Worshipful Master—What supports this vast fabric?

Candidate—Three grand pillars, called Wisdom, Strength, and Beauty.

Worshipful Master—Why are they so called?

Candidate—Because it is necessary that there should

NOTE 83.—"The Third Section of the Entered Apprentice's lecture explains the nature and principles of our constitution and furnishes many interesting details relating to the Form, Supports, Covering, Furniture, Ornaments, Lights and Jewels of a lodge, how it should be situated and to whom dedicated."—*Mackey's Ritualist*, page 47.

NOTE 84.—"The reason assigned in the lecture for this assembling on high places is the modern but not the true one. The fact is, that mountains and other high places were almost always considered as holy and peculiarly appropriate for religious purposes."—*Mackey's Ritualist*, page 49.

be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

Worshipful Master—By whom are they represented?

Candidate—By the Worshipful Master, Senior and Junior Wardens.

Worshipful Master—Why are they said to represent them?

Candidate—The Worshipful Master represents the pillar of Wisdom, it being said that he has wisdom to open his lodge, set the craft at work and give them proper instruction; the Senior Warden represents the pillar of Strength, it being his duty to assist the Worshipful Master in opening and closing his lodge, to pay the craft their wages, if any be due, and see that none go away dissatisfied, harmony being the strength and support of all institutions, more especially of ours; the Junior Warden represents the pillar of Beauty, it being his duty to observe the sun at meridian height, which is the glory and beauty of the day.

THE COVERING OF THE LODGE."

Worshipful Master—What covering has a lodge?

Candidate—A cloudy canopy" or a starry-decked

NOTE 85.—"In the lecture of the Entered Apprentice is elegantly set forth the covering of the Lodge, as being 'no less than the canopy of heaven.' To embody this sublime symbolism the ceiling of the lodge hall is properly colored *Blue* and bedecked with the stars in their order."—*Morris's Dictionary, Art. Covering of the Lodge.*

NOTE 86.—"In the definition of the Starry Canopy, allusion is made to the heavenly lodge, of which ours is a foreshadowing. The ladder which reaches from the Ground Floor to the Starry Canopy has many degrees of ascent, but three are most important, viz.: Faith, Hope and Charity."—*Morris's Dictionary, Art. Jacob's Ladder.*

heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder" which Jacob in his vision saw extending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity; and which admonishes us to have faith in God, hope in immortality, and charity to all mankind.

THE FURNITURE OF A LODGE.

Worshipful Master—What furniture has a lodge?

Candidate—The Holy Bible, square and compass."

Worshipful Master—To whom are they dedicated?

Candidate—The Holy Bible" is dedicated to God, the square to the Master, and the compass to the craft.

Worshipful Master—Why are they thus dedicated?

Candidate—The Bible is dedicated to God because

NOTE 87.—"The mystical ladder which is here referred to is a symbol that was widely diffused among the religions of antiquity, whereas in Masonry it was always supposed to consist of seven steps, because seven was a sacred number. In some of the Ancient Mysteries the seven steps represented the seven planets, and then the *Sun* was the topmost; in others they represented the seven metals and then *Gold* was the topmost; in the Brahminical mysteries they represented the seven worlds which constituted the Indian Universe and then the world of *Truth* was the highest. The seven steps of the Masonic ladder are *Temperance, Fortitude, Prudence, Justice, Faith, Hope and Charity*; that is, the four cardinal and the three theological virtues. Now as charity is love and as the sun represents Divine love, and as also the astronomical sign of the sun is gold, and as truth is the synonym of God, it is evident that the topmost round in all these ladders, whether it be the sun or gold, or truth, or charity, conveys exactly the same lesson of symbolism, namely, that the Mason, living and working in the world as his lodge, must seek to raise himself out of it to that eminence which surmounts it, where alone he can find *Divine Truth*."—*Mackey's Ritualist*, page 53.

NOTE 88.—"Every well regulated lodge must contain a Bible, Square and Compasses, which are technically said to constitute its furniture, and which are respectively dedicated to God, the Master of the lodge and the Craft."—*Mackey's Lexicon*, Art. Furniture.

NOTE 89.—"The Bible is used among Masons as the symbol of the will of God, however it may be expressed."—*Mackey's Lexicon*, Art. Bible.

it is the inestimable gift of God to man, and on it we obligate a new-made brother; the square to the Master, because it is the proper Masonic emblem of his office; and the compass to the craft, because by a due attention to its use they are taught to circumscribe their desires and keep their passions within due bounds.

THE ORNAMENTS OF A LODGE.

Worshipful Master—What are the ornaments of a lodge?

Candidate—The Mosaic Pavement, the Indented Tessel, and the Blazing Star.*

Worshipful Master—What are they?

Candidate—The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple with a blazing star in the center; the indented Tessel, that beautiful tessellated border or skirting which surrounded it.

Worshipful Master—Of what are they emblematical?

Candidate—"The Mosaic pavement is emblematical of human life, checkered with good and evil. The beautiful border which surrounds it is emblematical of those manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star (*) in the center."—*Mackey's Ritualist*, page 56.

Worshipful Master—How many lights* has a lodge?

Candidate—Three.**

NOTE 90.—"The *Blazing Star* is said by Webb to be 'commemorative of the Star which appeared to guide the wise men of the East to the place of our Saviour's nativity.' This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore in 1842."—*Mackey's Ritualist*, page 56.

NOTE 91.—"The use of light in all religious ceremonies is an ancient custom."—*Mackey's Ritualist*, page 57.

NOTE 92.—"The three lights, like the three principal officers and the three principal supports, refer undoubtedly to the three stations of the sun."—*Mackey's Ritualist*, page 57.

Worshipful Master—How are they situated?

Candidate—East, west and south.

Worshipful Master—None in the north?

Candidate—None.

Worshipful Master—Why none in the north?

Candidate—Because of the situation of King Solomon's temple, that being situated so far north of the ecliptic that the sun or moon at meridian height could dart no rays in at the northern part of it, so we Masonically term the north a place of darkness.

THE JEWELS OF A LODGE.

Worshipful Master—How many jewels has a lodge?

Candidate—Six; three movable and three immovable.

Worshipful Master—What are the movable jewels?

Candidate—The rough ashlar, the perfect ashlar, and the trestle-board.



Rough Ashlar.



Perfect Ashlar.



Trestle-Board.

Worshipful Master—What are they?

Candidate—"The rough ashlar is a stone as taken from the quarry in its rude and natural state. The perfect ashlar is a stone made ready by the hands of the workmen to be adjusted by the working tools of the Fellow Craft. The trestle-board" is for the master workman to draw his designs upon."—*Mackey's Ritualist*, page 58.

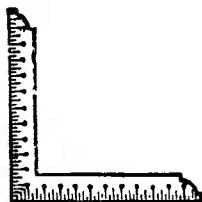
NOTE 93.—"To every Mason, whatever may be his peculiar religious creed, that revelation of the Delta which is recognized by his religion becomes his trestle-board. Thus the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran."—*Mackey's Ritualist*, page 59.

Worshipful Master—Of what do they remind us?

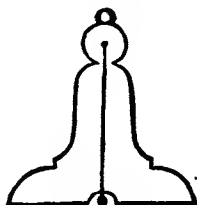
Candidate—"By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God. And by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great books of nature and revelation, which are our spiritual, moral and Masonic trestle-board."—*Mackey's Ritualist*, page 58.

Worshipful Master—What are the immovable" jewels?

Candidate—The square, level, and plumb



Square.



Level.



Plumb.

Worshipful Master—What do they Masonically teach us?

Candidate—The square teaches morality, the level equality, and the plumb rectitude of life.

NOTE 94.—"They are called immovable jewels because they are always to be found in the East, West and South parts of the lodge, being worn by the officers in those respective stations."—*Mackey's Ritualist*, page 57.

SITUATION OF A LODGE.

Worshipful Master—How should a lodge be situated?

Candidate—Due east and west.

Worshipful Master—Why so?

Candidate—Because that was the situation of King Solomon's temple.

Worshipful Master—Why was King Solomon's temple so situated?"

Candidate—Because after Moses had safely conducted the children of Israel through the Red Sea, when pursued by Pharaoh and his hosts, he there, by divine command, erected a tabernacle and situated it due east and west, in order to perpetuate the remembrance of that mighty east wind, by which their miraculous deliverance was wrought, and also to receive the rays of the rising sun; and as that tabernacle was an exact model for King Solomon's temple, therefore all lodges should be situated due east and west."

NOTE 95.—"Dr. Oliver assigns the following reasons why the tabernacle is considered as the type of a Mason's lodge: 'It was an oblong square, and with its courts and appendages it represented the whole habitable globe. Such is also the extent of our lodges.' The former was supported by pillars, and the latter is also sustained by those of Wisdom, Strength and Beauty. They were equally situated due east and west. * * * The floor of the tabernacle was so holy that the priests were forbidden to tread upon it without taking off their shoes; the floor of the lodge is holy ground."—*Mackey's Ritualist*, page 59.

NOTE 96.—"The orientation of lodges, or their position due east and west, is derived from the universal custom of antiquity. 'The heathen temples,' says DUDLEY, 'were so constructed that their length was directed towards the east, and the entrance was by a portico at the western front, where the altar stood, so that the votaries approaching for the performance of religious rites directed their faces towards the east, the quarter of sunrise.' The primitive reason of this custom undoubtedly is to be found in the early prevalence of sun worship."—*Mackey's Ritualist*, page 60.

DEDICATION OF LODGES.

Worshipful Master—To whom were lodges in ancient times dedicated?"

Candidate—To King Solomon.

Worshipful Master—Why so?

Candidate—Because it was said that he was our first Most Excellent Grand Master, or he was the first of our patron saints.

Worshipful Master—To whom are they in modern times?

Candidate—To St. John the Baptist and St. John the Evangelist, who were eminent patrons of Masonry;

and since their time there is represented in every regular and well-governed lodge a certain point within a circle," the point representing an individual brother, the circle the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This circle is embordered by two perpendicular parallel lines rep-



The Point within a Circle.

NOTE 97.—"The consecration and dedication may be considered as the religious formularies which give a sacred character to the lodge, and by which it is to be distinguished from a profane association, intended only for the cultivation of good fellowship."—*Mackey's Jurisprudence*, page 293.

NOTE 98.—"The Phallus was an imitation of the male generative organ. It was represented usually by a column, which was surrounded by a circle at its base, intended for the *cteis*, or female generative organ. This union of the phallus and the *cteis*, which is well represented by the *point within the circle*, was intended by the ancients as a type of the prolific powers of nature, which they worshiped under the united form of the active or male principle and the passive or female principle. The *two parallel lines*, which in the modern lectures are said to represent St. John the Baptist and St. John the Evangelist, really allude to particular periods in the sun's annual course. The Master and Wardens are symbols of the sun, the Lodge of the universe or the world; the point also is the symbol of the same sun, and the surrounding circle of the universe, while the two parallel lines really point, not to two saints, but to the two northern and southern limits of the sun's course."—*Mackey's Ritualist*, pages 62-63. Google

representing St. John the Baptist and St. John the Evangelist, who were perfect parallels in Christianity as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going round this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

BROTHERLY LOVE, RELIEF, AND TRUTH.

Worshipful Master—What are the tenets of your profession?

Candidate—Brotherly love, relief and truth.

Worshipful Master—Why so?

BROTHERLY LOVE.

Candidate—By the exercise of brotherly love we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH.

Truth is a divine attribute and the foundation of

every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain-dealing distinguish us; and the heart and tongue join in promoting each other's welfare and rejoice in each other's prosperity.

POINTS OF ENTRANCE."

Worshipful Master—Brother, you informed me that I should know you by certain signs and tokens, a word, and the points of your entrance; you have already satisfied me as to the signs, token and word, it now remains for you to explain to me the points of your entrance, how many, and what are they?

Candidate—They are four, the Guttural, the Pectoral, the Manual, and the Pedal; which allude to the four cardinal virtues, temperance, fortitude, prudence and justice.

TEMPERANCE.

"Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habits, the indulgence of which might lead him to disclose some of those

NOTE 99.—"POINTS OF ENTRANCE. Four parts of the human body are particularly selected in the lecture of Entered Apprentice, as perfect points of entrance, viz.: the throat, breast, hands and feet. These are explained under the heads GUTTURAL, PECTORAL, MANUAL and PEDAL. With these are symbolically associated in the same order the cardinal virtues of Temperance, Fortitude, Prudence and Justice. The ingenious manner in which these essential virtues are fastened as it were upon the outward frame of the Mason and by the most eloquent form of allegory, impressed upon his mind and conscience, forms one of the most pleasing subjects of contemplation in the Masonic system."—*Morris' Dictionary, Art. Points of Entrance.*

valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons." [*Sickels's Monitor*, page 55], if not to the penalty¹⁰⁰ of his obligation, which alludes to the guttural.

FORTITUDE.

"Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness or cowardice; and should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the lodge" [*Sickels's Monitor*, page 53], when he was received on the point of a sharp instrument piercing his naked left breast, which alludes to the pectoral.

PRUDENCE.

"Prudence teaches us to regulate our lives and ac-

NOTE 100.—"PENALTY. The ceremony of entering into a covenant among the ancient Hebrews is alluded to in Jeremiah, xxxiv., 18. It was usual for the parties covenanting to cut a beast in twain and pass between the parts thereof. Jeremiah also relates the penalties to be inflicted upon the people for a breach of their covenant. An English writer, Brother Goodacre (quoted by Dr. Oliver), thus fully explains the whole ceremony of making the covenant. The allusion will not escape the attentive Mason. 'After an animal had been selected his throat was cut across [Entered Apprentice's penalty] with a single blow, so as to divide the windpipe, arteries and veins, without touching any bone. The next ceremony was to tear the breast open and pluck out the heart [Fellow Craft's penalty], and if there were the least imperfection, the body would be considered unclean. The animal was then divided into two parts and placed north and south [Master Mason's penalty], that the parties to the covenant might pass between them from east to west; and the carcase was then left as a prey to voracious animals.'—*Mackey's Lexicon*, Art. Penalty.

tions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained" [*Sickels's Monitor*, page 54], ever bearing in mind your solemn engagements, when kneeling at the altar on your naked left knee, your left hand supporting the Holy Bible, square and compass, your right resting thereon, which alludes to the manual.

JUSTICE.

"Justice is that standard or boundary of right which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human laws, but is, the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof" [*Sickels's Monitor*, page 55], by remembering the charge you received when standing in the northeast corner of the lodge, your feet forming a right angle, which alludes to the pedal.

Worshipful Master—How did Entered Apprentices serve their masters in ancient times, and how should they in modern?

Candidate—With freedom, fervency and zeal.¹⁰¹

Worshipful Master—How were they represented?

Candidate—By chalk, charcoal, and clay.

Worshipful Master—Why were they said to represent them?

Candidate—Because it was said there was nothing more free than chalk, which, upon the slightest touch, leaves a trace behind; nothing more fervent than charcoal, to which, when well lighted, the most obdurate metals will yield; nothing more zealous than clay, or our mother earth, which is continually employed for man's use, and is as continually reminding us that as from it we came, so to it we must all soon return.

Worshipful Master—This, my brother, closes the first or Entered Apprentice degree in Masonry, and nothing now remains but to give you the charge which has been delivered to all Masons from time immemorial.

CHARGE TO CANDIDATE—ENTERED APPRENTICE DEGREE.

“Brother ———, as you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order; ancient, as having subsisted from time immemorial; and honorable, as tending in every particular so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated

NOTE 101.—“As an encouragement and example to the candidate, he is reminded that our ancient brethren served their masters with *freedom, fervency and zeal*, which qualities are symbolically illustrated, and the lecture cloaes with an appropriate reflection on the certainty of death.”—*Mackey's Ritualist*, page 67.

in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges and patronize their assemblies. There are three great duties which as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good. To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance which may impair your faculties or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

“In the state you are to be a quiet and peaceful subject, true to your government and just to your country; you are not to countenance disloyalty or rebellion¹⁰² but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor be particularly careful to avoid censure or reproach.

“Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations,

NOTE 102.—“Treason and rebellion alao, because they are altogether political offences, cannot be inquired into by the lodge, and although a Maason may be convicted of either of those acts in the courts of his country, he cannot be Maasonically punished; and notwithstanding his treason or rebellion, his relation to the lodge, to use the language of the old charge, remains indefeasible.”—*Mackey's Masonic Jurisprudence*, page 510.

for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into arguments with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give as you will be ready to receive instruction.

“Finally, keep sacred and inviolable the mysteries of the order; as these are to distinguish you from the rest of the community and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.”—*Mackey's Ritualist*, page 68.

[Unless there is “work” on some other degree at this communication the lodge is now closed, as shown in the next chapter. If there is work on some other degree the lodge is “raised” to that degree.]

ANALYSIS OF INITIATORY CEREMONIES

ENTERED APPRENTICE DEGREE

Doubt of the Truth of the Revelation! Its Verification Easy to Studious Person.—No Honest Lodge Men Now Dispute It.—Free Masonry a System of Lies.—Free Masonry a Modern System.—Free Masonry Condemned by the Greatest and Best Men of All Ages since it Came to Exist.—The Two Saints John not Masons.—Masonry not 200 Years Old.—Why Should Such Lies be Told?—The Gods of Free Masonry Made of Wood and Iron.—Free Masonry a Religion for Murderers.—Free Masonry Necessarily a Christless Religion.

It will be easy for the reader who cares to do so to verify the ritual as I did by actual test with a man known to be a Mason; but even this confirmation is scarcely necessary in view of the testimony of the Masonic authorities which are quoted in this book. As has been remarked heretofore, one will find in the notes subjoined to the ritual of each degree satisfactory proof of the truth of the revelations made. For better or for worse, Free Masonry must stand on its ritual. This is what it is, and is what it has been since it was a perfected system. If this revelation makes it appear unchristian and obnoxious, so it is. If it is to be justified in the forum of reason and conscience, it must be justified on this basis.

A SYSTEM OF FALSEHOOD

One who knows that Free Masonry is a heathen religion, and that Satan is the god of all such systems, will not be surprised to find it so full of lying as it is. I remember when a minister of Cincinnati, who went about with his hair hanging on his shoulders, who was an eminent Free Mason and who was not long after dismissed from the ministry for immoral living, said to Dr. Aydelotte: "What is the matter with Masonry anyway?" That God-fearing,

earnest old man replied: "The matter with Free Masonry is that it is a lie all over." The lying begins in the anteroom before the candidate knows the lodge at all. He is required there to affirm that he seeks admission into the Masonic lodge, not for the sake of personal gain, but because he has so high an opinion of the order, and desires to be useful to his fellow men. It is not impossible that one man in ten thousand who becomes a Free Mason might be able to make this statement truthfully; but every one who has studied the system at all knows that the average lodge man joins the order because of what he hopes to get out of it. The arguments used to induce men to join all prove that this is true. The Mason will obtain help if he is among strangers; if he is sick; if he is out of work; if he is in the army; if he is in danger from the courts.

ANTIQUITY OF THE ORDER

It is strange that Masons so continually insist on the antiquity of the order. All of them who are fairly well informed know that the order is not ancient but modern. This in itself is no discredit. A modern organization may be just as worthy as an ancient one. In fact it may be more so. There is nothing in age to sanctify folly and crime. If Free Masonry were born yesterday it might deserve the approbation of every decent man; if it were as old as the devil that fact alone would not prove it to be any better than he. But for an organization which has existed for less than 200 years to be continually seeking to deceive men into the opinion that it has existed from the time of Solomon, or from the time of Adam, shows that the organization is essentially rotten.

The entered apprentice when he receives the charge of that degree is congratulated on being admitted into so ancient and honorable an order. "Ancient," says the charge, "as having existed from time imme-

morial," yet the Master who gives that charge, if he has studied the history of the order, knows that speculative Free Masonry originated in a London tavern in 1717; yet knowing the fact, or being responsible for not knowing it, the Masters of lodges throughout the world continue to repeat this ridiculous, time-worn lie.

GREAT AND GOOD MEN

Every thoughtful man and every Christian man who has read this ritual knows without examining the facts that great and good men do not approve of such a thing. Great men could never tolerate such a wearisome repetition of nonsensical questions and answers as are involved in every one of the degrees, from this one which we are studying to the end; and good men never could approve of some of the obligations which are assumed. Sane men do not swear to conceal secrets which are not yet revealed to them. Good men who are about to take an oath require to know what it is before they take it. This is common sense as well as Christian duty. Good men do not knowingly swear obedience to laws, rules and regulations which are unrevealed, as they do not promise to conceal what they do not know, so they do not promise to do what they do not know. Good men swear in truth and judgment. Persons who swear otherwise may be blind, if converted, Christians, but they certainly have no title to be enrolled among the greatest and best of men. Good men do not swear under penalties like that one which is found in the Entered Apprentice degree. Good men do not generally swear under any penalties at all except when they are called into courts. The only penalty which a good man requires in order that he should be true to his oath, which he has taken is the penalty which God would inflict upon the false swearer; and good men do not aid in imposing upon others obligations and penalties which they would not assume themselves. So much

for the apriori argument. The argument from the history of the order is equally strong. Every great and good man who has ever pronounced on this subject at all has pronounced against and not in favor of Free Masonry. Obviously this must be true. Historically it is true.

The Master tells the candidate that the order has been approved by the greatest and best of men; but he does not name the men, and when a Mason is forced to give proof, he generally must content himself with saying that A., B. and C., great and good men, have been members of the order. This fact, even if admitted, and it cannot be so, would not prove his statement. What he needs to do is to furnish the testimony of these great and good men that having become members of the Masonic order they have found it to be an organization worthy of the confidence and support of worthy men. This they are utterly unable to do. While the testimony of individuals like John Wesley, Charles G. Finney and Dwight L. Moody, John Adams, John Quincy Adams and William H. Seward, the laws of about twenty Christian denominations which absolutely refuse to receive Free Masons into their communion at all; all these go to show that good men and strong men when they have spoken on this subject at all, have spoken against and not in favor of Free Masonry. Yet the candidates who will be initiated this year into the Masonic lodge will be told, just as those who were initiated last year, that the greatest and best men of all ages have been friends and promoters of the Masonic organization.

THE TWO SAINTS JOHN

It seems almost foolish to multiply instances when those already mentioned are decisive, but I test the patience of the reader with one more. Entered apprentice Masons are clearly taught that there was in Jerusalem a lodge dedicated to the Saints John. As the order is said to have originated at the building

of Solomon's temple, so it is stated that in later years there was a lodge in that city dedicated to the two great men above referred to. They are declared to have been perfect parallels in Masonry, as well as in Christianity. Why such a falsehood should be continually iterated in our time is an incomprehensible mystery. When this ritual was made up by the men who met at the Apple Tree Tavern in London there was perhaps some excuse for it. The Bible was comparatively unknown, though it had been printed for 200 years, it had not become the world-wide book which it is today. The men themselves were probably a mixture of all sorts and conditions of persons such as like to meet in a tavern for the purpose of having a convivial time. One could pardon men of that kind and of that age for such a blundering falsehood, but there is no excuse for its repetition. The wondering reader may ask why such obvious falsehoods are continuously repeated; why the organization does not revise its ritual to correspond with the facts in the case; the answer must be that having told the falsehood so many times the order feels committed to stay by it. It presumes, probably safely enough, on the ignorance or the indifference of most of its initiates and on the ignorance or indifference of a large share of the general public, and thus the falsehood is perpetuated.

GODS OF WOOD AND STONE

Free Masons sometimes object to the statement that their organization is an idolatrous religion, and say, if we are idolaters, where are our gods? The answer to one who has read the ritual of this degree is obvious. When the entered apprentice has gotten through with his stripping and haltering and praying and swearing he is presented with the working tools of his degree. These are declared to be the 24-inch gauge and the common gavel or stone hammer. He is told that "operative masons use these implements for the

purposes of their work: the gauge to measure and lay out, the gavel to break off the corners of rough stones, thus fitting them for the builder's use." But, the Master continues, "we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. By the gauge we are taught how to divide our time, finding eight hours for the service of God, eight hours for our usual vocations and eight hours for refreshment and sleep. The common gavel is to be used by the speculative mason to break off the rough corners, the vices and superfluities of this life, thus fitting himself for a living stone in the temple not made with hands, eternal in the heavens. The square teaches him to act honestly. The level teaches him humility and the plumb to walk uprightly before men. Now if these working tools composed of wood or iron or both actually do this thing which he declares, then they enable him to live righteously in this present life, and assure him of an entrance into heaven at the close of it. What more does the Christian system, or any religious system propose to do than this? If the objector still replies, "Well, but no Mason believes that the gavel and the gauge help him to do anything of the kind; he takes that as mere talk and does not expect it as in any sense of the word a repetition of the facts in the case." The reply must be that we are not here asking what individual Free Masons think about the system of which they are members. Some of them probably believe it to be true, and others of them probably know it to be false. But our question is as to the system itself standing before men and making its claims. One who reads the words and knows what they mean can clearly see that the gavel and the gauge and the square, the level and the plumb are as truly gods in Free Masonry as Jehovah is God for the Christian. The Christian relies upon God and His Word for direction as to the use of his time, as to the method of obtaining a perfect character and as to the manner in which

entrance to the world of peace and happiness hereafter is to be obtained. The Masonic lodge is a different system, entirely different, and if the Masonic system is true the Christian system is false. If the Christian system is true the Masonic system is a lie.

Another characteristic of Masonic idolatry, which is also common to all other idolatrous religions, is the tendency toward murder. The reader will remember that when the candidate first entered the lodge he was received on the point of the compass pressing his naked left breast, and was told that as that sharp pointed instrument was a torture to his body, so the recollection thereof would be to his soul should he ever violate the obligation which he was to assume. When he arrived at the obligation, was on his knee before the altar, was holding the Bible between his hands, was blinded to all those about him, he was caused to swear under penalty of having his throat cut across, his tongue torn out by the roots and buried in the rough sands of the sea. Masons say that these were simply intended to scare, and that they did not in any wise call for or conduct to murder; but why should they scare if they are never to be wrought out into act? Certainly if the candidate understood that they mean nothing they would not alarm him. The reason that they do their work is because the candidate fears that they might be carried into effect, so when he thinks of breaking away from the order, of asserting his independence as a man and doing his duty as a Christian, he remembers about the compass and about the penalty of the oath, and unless he is a man who fears God more than he does created beings, he stops. Anyone who has ever conversed with Free Masons who were disgusted with the organization and were practically separated from it, but who yet hesitated to openly renounce it, will understand the reason for their hesitation. In Africa, in Egypt, in India as in the United States, religions of the Masonic sort all involve the pretense or the threat of murder.

Just as Satan, the god of lodgism, is a liar, so also is he a murderer, and he wishes his worshipers to be afraid. As the God of the Christian rules by love, so Satan rules his subjects by terror.

HATRED OF CHRIST

Another fact which is clearly revealed in the ceremonies of this first degree is the lodge hatred of Jesus Christ. From the beginning to the end the Savior is steadily ignored. Minister, elder, gambler, drunkard, Sabbath breaker, profane swearer all alike in the anteroom make their religious confession of faith. "Do you believe in God?" each one is asked and each one replies "I do," and when they have passed inside and are "caused to kneel for the benefit of prayer," the prayer which is recited for them is a Christless prayer. Not infrequently it is offered by a disreputable, godless, wicked man.

As the confession of faith is Christless and the prayers are Christless, so also are the moral teachings of this degree. This fact, with all its terrible implications, should be borne in mind throughout the entire study of this system. It is a Christ rejecting order, and persons who sustain it sustain it either ignorantly or unknowingly as a Christ rejecting order. How can a Christian man, how can, above all, a Christian minister have fellowship with such an organization? It seems that the summit of this blasphemy is reached in the charge to the entered apprentice who is there told that "no institution was ever raised on a better foundation." No exceptions are made. The family, the state, the church, all are shut out or relegated to a secondary position by this portion of the charge. It is safe to say that in all the world at this time there is no one organization so hostile to the Christian church and making such headway against it as the Masonic lodge, and the organizations of like spirit and character which have sprung from it. They take Christian communities,

where the vile and loathsome rites of ordinary heathenism would be rejected. They come in under the pretense of fraternalism, kindly companionship, relief of suffering and security for wives and children and then introduce the candidate who has been thus attracted to the sort of thing which you have found in the ritual of the degree.

CHAPTER X.

FIRST, OR ENTERED APPRENTICE'S DEGREE.

CLOSING CEREMONIES.

Worshipful Master—Brother Junior Deacon, the last and great care of Masons when convened?

Junior Deacon—To see that the lodge is duly tyled, Worshipful.

Worshipful Master—You will attend to that part of your duty; and inform the Tyler that I am about to close this lodge of Entered Apprentices. [Junior Deacon obeys the order.]

Junior Deacon—The Tyler is informed, Worshipful, and the lodge is duly tyled.

Worshipful Master—How tyled, brother Junior Deacon?

Junior Deacon—By a brother Master Mason without the door, armed with the proper Masonic implement of his office.

Worshipful Master—His duties there?

Junior Deacon—To keep off all cowans and eavesdroppers, and see that none pass or repass but such as are duly qualified and have the Worshipful Master's permission.

Worshipful Master—Thank you.

Worshipful Master (one rap)—Brother Senior Warden, from whence came you?

Senior Warden—From a lodge of Saint Johns of Jerusalem.

Worshipful Master—What came you here to do?

Senior Warden—To learn to subdue my passions and improve myself in Masonry.

Worshipful Master—Then I presume you are a Mason?

Senior Warden—I am so taken and accepted amongst brothers and fellows.

Worshipful Master—What makes you a Mason?

Senior Warden—My obligation.

Worshipful Master—Where were you made a Mason?

Senior Warden—In a regular constituted lodge of Masons.

Worshipful Master—What number constitutes a lodge of Masons?

Senior Warden—Seven or more, consisting of the Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons.

Worshipful Master—The Junior Deacon's place in the lodge?

Senior Warden—On the right of the Senior Warden in the west, Worshipful.

Worshipful Master (two raps, officers all arise)—Brother Junior Deacon, your duties there?

Junior Deacon—To carry orders from the Senior Warden in the west to the Junior Warden in the south, and elsewhere around the lodge as may be required, and see that the lodge is duly tyled, Worshipful.

Worshipful Master—The Senior Deacon's place in the lodge?

Junior Deacon—On the right of the Worshipful Master in the east, Worshipful.

Worshipful Master—Brother Senior Deacon, your duties there?

Senior Deacon—To carry orders from the Worshipful Master in the east to the Senior Warden in the west, and elsewhere around the lodge as he may direct; to introduce and accommodate visiting brethren, and receive and conduct candidates.

Worshipful Master—The Secretary's place in the lodge?

Senior Deacon—On the left of the Worshipful Master in the east, Worshipful.

Worshipful Master—Brother Secretary, your duties there?

Secretary—To observe the Worshipful Master's will and pleasure in recording the proceedings of this lodge; transmit a copy of the same to the Grand Lodge if required; receive all moneys paid into the lodge, pay them over to the Treasurer, taking his receipt therefor.

Worshipful Master—The Treasurer's place in the lodge?

Secretary—On the right of the Worshipful Master in the east, Worshipful.

Worshipful Master—Brother Treasurer, your duties there?

Treasurer—To receive all moneys paid into the lodge from the hands of the Secretary; to keep a just and regular account of the same, and pay them out again by order of the Worshipful Master and the consent of the lodge.

Worshipful Master—The Junior Warden's station in the lodge?

Treasurer—In the south, Worshipful.

Worshipful Master—Brother Junior Warden, why in the south, and your duties there? [See Appendix; Note b.]

Junior Warden—As the sun in the south at high meridian is the glory and beauty of the day, so stands the Junior Warden in the south, to call the craft from labor to refreshment, and superintend them during the hours thereof, see that none convert the means of refreshment¹⁰³ into intemperance or excess; call them to labor again by order of the Worshipful Master in the east, that he may have pleasure and they profit thereby.

Worshipful Master—The Senior Warden's station in the lodge?

Junior Warden—In the west, Worshipful.

Worshipful Master—Brother Senior Warden, why in the west, and your duties there? [See Appendix; Note b.]

Senior Warden—As the sun in the west at the close of day, so stands the Senior Warden in the west, to assist the Worshipful Master in opening and closing his lodge; pay the craft their wages,¹⁰⁴ if any be due, see that none go away dissatisfied if in my power to prevent, harmony being the strength and support of all institutions, more especially this of ours.

Worshipful Master—The Worshipful Master's station in the lodge?

Senior Warden—In the east, Worshipful.

NOTE 103.—"By the term refreshment is symbolically implied the social hour at high xii., when the members of the lodge are placed under charge of the Junior Warden, who is strictly enjoined to see that they do not convert the purposes of refreshment into intemperance and excess."—*Morris's Dictionary, Art. Refreshment.*

NOTE 104.—"The wages of a Freemason are light and knowledge. Whatever may be the representative of his wages it resolves itself into this."—*Morris's Dictionary, Art. Wages.*

Worshipful Master—Why in the east, and his duties there? [See Appendix; Note b.]

Senior Warden—As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the East (Worshipful Master rises) to open and govern his lodge; set the craft to work, and give them proper instructions.

Worshipful Master (three raps, all rise)—Brother Senior Warden, it is my order that this lodge be now closed and stand closed until our next regular communication, unless especially convened; in the mean time it is hoped and expected that every brother will demean himself as a man and a Mason; this you will announce to the Junior Warden in the south, and he to the brethren around the lodge, that they having due and timely notice, may govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the order of the Worshipful Master in the east, that this lodge be now closed and stand closed until our next regular communication, unless especially convened; in the mean time it is hoped and expected that every brother will demean himself as a man and a Mason; this you will announce to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Junior Warden—Brethren, you have heard the order of the Worshipful Master in the east, as communicated to me through the Senior Warden in the west; agreeable to that order so let it be done.

Worshipful Master—Brethren, together on the signs for closing this lodge of Entered Apprentices.

[The due-guard and sign of an Entered Apprentice are now given by all in concert, when the Worshipful

Master gives one rap, followed by the Senior and then the Junior Warden each with one.]

Worshipful Master—Brother Senior Warden, how should Masons meet?

Senior Warden (pointing to his jewel, a level)—Upon the level.

Worshipful Master—How act, brother Junior Warden?

Junior Warden (pointing to his jewel, a plumb)—By the plumb.

Worshipful Master (pointing to his jewel, a square)—And part upon the square. So, my brethren, may we ever meet, act, and part [removes his hat]. May the blessing of heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen.

Members—So mote it be.

Worshipful Master—I now declare this lodge [or Lodge — No. —] duly closed.

Worshipful Master—Brother Junior Deacon, inform the Tyler. [Junior Deacon informs the Tyler in the usual manner.]

Worshipful Master (one rap, all disperse)—Brother Senior Deacon, take charge of the altar. [Senior Deacon closes the Bible and places the square and compass on it; (sometimes leaves them in the Bible); the officers take off their jewels and the members their aprons, which are collected and locked up by the Tyler: Sometimes the closing ceremonies are considerably abbreviated.]

CHAPTER XI.

SECOND, OR FELLOW CRAFT'S¹⁰⁵ DEGREE.

INITIATION.



Altar Arranged for Fellow Craft Degree.

[The full ceremony of opening a lodge of Fellow Crafts is given in Chapter VI. Supposing the lodge to now be opened on the first degree, if there is "work" on the second, the lodge is "raised" to the degree of Fel-

low Craft by the following ceremonies:]

Worshipful Master—Brother Senior Warden, are you sure that all present are Fellow Crafts?

Senior Warden—I am not sure that all present are Fellow Crafts, Worshipful.

Worshipful Master—All those below the degree of Fellow Craft will please retire. [Entered Apprentices step to the altar, make the sign of an Entered Apprentice, and retire.]

Senior Warden (after seeing that the Entered Apprentices have all retired)—I am now sure, Worshipful, that all present are Fellow Crafts.

Worshipful Master—Brother Senior Warden, it is my order that we now dispense with labor on the first degree and resume on the second for work; this you

NOTE 105.—"FELLOW CRAFT. This is the second degree in all Masonic systems worked in the United States. Its local allusions are to the Middle Chamber of King Solomon's Temple, 1 Kings, vi. 8. as those of the Entered Apprentice are to the Ground Floor or Checkered Pavement."—*Morris' Dictionary, Art. Fellow Craft.*

"FELLOW CRAFT. The second degree of ancient craft Masonry. It is particularly devoted to science. In the degree of Entered Apprentice every emblematical ceremony is directed to the lustration of the heart; in that of Fellow Craft to the enlargement of the mind."—*Mackey's Lexicon, Art. Fellow Craft.*

will announce to the Junior Warden in the south, and he to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the order of the Worshipful Master in the east, that we now dispense with labor on the first degree and resume on the second for work; this you will announce to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Junior Warden (three raps, all rise)—Brethren, you have heard the order of the Worshipful Master in the east, as communicated to me through the Senior Warden in the west; agreeable to that order so let it be done.

Worshipful Master—Brethren, together on the signs for opening this lodge of Fellow Crafts. [All face to the east, and led by the Master, in concert make the due-guard and sign of an Entered Apprentice as given on page 66 and the due-guard and sign of a Fellow Craft as follows:]

DUE-GUARD OF A FELLOW CRAFT.

Hold out right hand, palm down, height of hips, and raise left hand to point perpendicularly upward, fore-arm forming a right angle with arm. [See cut.]



Due Guard
Fellow Craft

SIGN OF A FELLOW CRAFT.

Made from due-guard by dropping left hand carelessly to side while raising right hand to left breast, fingers a little crooked; then draw hand quickly across the breast; then hand drops to side. [See cut.]

Outside the lodge the usual way is to give

SIGN WITHOUT DUE-GUARD.

Draw right hand, fingers a little crooked, palm towards breast, to the right quickly, and let hand fall to side.



Sign, Fellow
Craft.

Worshipful Master—(two raps.)

Senior Warden—(two raps.)

Junior Warden—(two raps.)

Worshipful Master—I now declare this lodge [or — lodge No. —] duly opened on the second degree of Masonry.

Worshipful Master—Brother Junior Deacon, inform the Tyler. [Junior Deacon gives three raps on Tyler's door; Tyler answers with three; Junior Deacon gives one and Tyler one rap; the door is opened, and the Junior Deacon whispers, "The lodge is opened on the second degree."]

Worshipful Master—Brother Senior Deacon, arrange the altar. [Senior Deacon opens the Bible at 7th chapter of Amos, and arranges the square and compass thereon, one point below and the other above the square.]

Junior Deacon (having returned from notifying the Tyler)—The Tyler is informed, Worshipful.

Worshipful Master (one rap, members are seated)—Brother Senior Deacon, you will retire and ascertain what work there is waiting. [Senior Deacon, rod in hand, steps to the altar, and facing the Master makes the sign of the degree, when he proceeds to the ante-room, sees the candidate or candidates waiting (who, of course, have taken the first degree, and have been examined on the lecture of that degree and duly elected" for the second), and returning to the lodge reports:]

NOTE 108.—"This is the foundation of that principle of law by which a candidate may be stopped in any part of his progress—as, for instance, that an Entered Apprentice, being objected to, may be refused by the lodge advancement to the Fellow Craft's degree."—*Note Mackey's Jurisprudence, page 45.*

Senior Deacon (standing at altar facing the Master and making the sign)—Worshipful, I find in waiting, brother ———, an Entered Apprentice of this lodge, to receive the second degree. [*Senior Deacon retires to his seat.*]

Worshipful Master—Brethren, brother ———, an Entered Apprentice of this lodge, is in the ante-room, waiting to be passed to the degree of Fellow Craft; he has been balloted for and duly elected; you have heard [*or, just heard, if the examination took place just before passing from first to second degree*] his examination; if there are no objections we shall proceed to confer the degree upon him. [*Pauses for any to object.*] There being none it is so ordered.

Worshipful Master—Brother Secretary, you will retire and collect the usual fee from brother ———.

Worshipful Master—Brother Stewards, you will retire to the preparation room and prepare and present brother ——— for the second degree in Masonry. [*The Secretary and Stewards step to the altar, face the Master, together make the sign, and enter the preparation room. The candidate is invited from the ante-room into the preparation room; the Secretary collects the initiation fee and retires, while the Stewards prepare the candidate.*]

[While the candidate is being prepared, the lodge is generally "called off," (takes a recess) but in some lodges the Worshipful Master begins to lecture on the degree; that is, puts the questions, as given in Chapter XII, and every one present in regular rotation must answer.]

PREPARATION OF CANDIDATE—FELLOW
CRAFT DEGREE.



Preparation, Fellow
Craft Degree.

Candidate is divested of all his clothing except his shirt, and if that opens at the back it is turned around, and all the studs are removed. He is provided with a pair of drawers, which are fastened on, not with buttons, but strings. The right leg of his drawers is rolled up above the knee, the right arm is slipped out of his shirt and tucked in behind so as to expose the right breast; a slipper is put on his left foot, his eyes are securely hoodwinked, and a small rope, called a cable-tow, is put twice around his naked right arm, above the elbow. A small white apron, with bib turned up, is tied on, when he is "duly and truly prepared."

One of the Stewards now leads him to the door of the lodge, and taking the candidate's hand, with it gives three distinct raps on the door.

Senior Warden—Worshipful, while peaceably engaged in the lawful pursuits of Masonry, there is an alarm at our inner door.

[If the lodge is "at ease" (recess), as is often the case while candidate is being prepared, the Worshipful Master first calls the lodge to order with one rap, when the Senior Deacon announces the alarm.]

Worshipful Master—Brother Senior Deacon, you will hail the alarm.

[The Senior Deacon, leaving the altar on his right, proceeds to the door of the preparation room, and answers the alarm by three similar knocks on the door, which is then opened by the Steward just enough to admit of conversation.]

Senior Deacon—Who comes here? Google

Steward—Brother ———, who has been regularly initiated as an Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of Fellow Craft.

Senior Deacon—Brother ———, is it of your own free will and accord?

Candidate—It is.

Senior Deacon—Is he worthy and well qualified?

Steward—He is.

Senior Deacon—Is he duly and truly prepared?

Steward—He is.

Senior Deacon—Has he made suitable proficiency in the preceding degree?

Steward—He has.

Senior Deacon—Is he properly vouched for?

Steward—He is.

Senior Deacon—By what further right or benefit does he expect to gain admission?

Steward—By the benefit of the pass.

Senior Deacon—Has he the pass?

Steward—He has it not; I have it for him.

Senior Deacon—Give me the pass.

Steward (opening door a little and whispering in the ear of the Senior Deacon)—*Shibboleth*.

Senior Deacon—The pass is right.

Senior Deacon—Brother ———, you will wait with patience until the Worshipful Master is informed of your request, and his answer returned.

Senior Deacon (having returned to the lodge-room, advances to the altar and makes sign)—Worshipful, the alarm is caused by brother ———, who has been regularly initiated as an Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of Fellow Craft.

Worshipful Master—Is it of his own free will and accord?

Senior Deacon—It is.

Worshipful Master—Is he worthy and well qualified?

Senior Deacon—He is.

Worshipful Master—Is he duly and truly prepared?

Senior Deacon—He is.

Worshipful Master—Has he made suitable proficiency in the preceding degree?

Senior Deacon—He has.

Worshipful Master—Is he properly vouched for?

Senior Deacon—He is.

Worshipful Master—By what further right¹⁰⁷ or benefit does he expect to gain admission?

Senior Deacon—By the benefit of the pass.

Worshipful Master—Has he the pass?

Senior Deacon—He has it not; his conductor has it for him.

Worshipful Master—Give me the pass.

Senior Deacon (leans forward and whispers)—*Shibboleth.*¹⁰⁸

Worshipful Master—The pass is right; and since the candidate comes endowed with all these necessary qualifications you will let him enter this lodge in the name of the Lord and be received in due form.

Senior Deacon (taking the square from the altar, unless there is another for that purpose, and proceeding to the preparation room door, which he opens)—*Brother ———*, it is the order of the Worshipful Mas-

NOTE 107.—"The Fellow Craft is not entitled to travel as a Mason or claim any of the privileges of the society outside the precincts of his own lodge."—*Morris's Dictionary, Art. Fellow Craft.*

NOTE 108.—"This is the word which the Gileadites, by order of Jephtha, required the Ephraimites to pronounce."—*Mackey's Lexicon, Art. Shibboleth.*

ter that you enter this lodge of Fellow Crafts in the name of the Lord and be received in due form. [Candidate is led into the room six or eight feet by Junior Deacon, followed by the Stewards, if they are in attendance, when he is met by the Senior Deacon.]

RITE OF INDUCTION, OR SHOCK¹⁰⁹ OF ENTRANCE.

Senior Deacon—Brother ———, upon your entering this lodge of Fellow Crafts for the first time, you are received on the angle of the square pressed to your naked right breast, (presses angle of square against his right breast), which is to teach you that the square of virtue should be the rule and guide of your conduct in all your future transactions with mankind.

RITE OF CIRCUMAMBULATION.¹¹⁰

[Senior Deacon hands square to Steward, who places it on the altar again, if it was taken from there, and the Senior Deacon proceeds with the candidate slowly around the lodge room, following the course of the sun, and as they pass the station of the Junior Warden in the south he gives one loud rap, and the Senior Warden the same, as they pass his station in the west; and when they again pass the Worshipful Mas-

NOTE 109.—“SHOCK. A term modernly introduced into the Blue Lodge rituals to denote an important ceremony pertaining to each degree. It is only once introduced in each grade.”—*Morris's Dictionary, Art. Shock.*

NOTE 110.—“In the rite of circumambulation we find another ceremony borrowed from the Ancient Freemasonry that was practiced in the mysteries. In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked *three times* round the altar while singing a sacred hymn. In making this procession great care was taken to move in imitation of the course of the sun. Among the Hindoos the same rite of circumambulation has always been practiced. * * * The priest having first adored the sun while directing his face to the East, then walks toward the West by the way of the South, saying at the same time, ‘I follow the course of the sun.’ * * * The same ceremony was in use in the Druidical rites.”—*Pierson's Traditions, pages 32-33.*

ter's station he gives one rap. As they pass around the lodge the second time the Wardens and Master in turn each give two raps, the Worshipful Master meanwhile reading the 7th and 8th verses of the 7th chapter of Amos, so timing the reading as to cease when they arrive at the Junior Warden's station the second time.]

SCRIPTURE READING.

"Thus he shewed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me: Amos, what seest thou? and I said, a plumb-line. Then said the Lord: I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more."—*Sickels's Monitor*, page 64. *Mackey's Ritualist*, page 73.

[In some lodges, where there is a choir, the following is sometimes sung instead of the Scripture reading:]

ODE.

AIR—"What Fairy-like Music."

"Come, craftsmen, assembled our pleasure to share,
Who work by the Plumb and remember the Square;
While traveling in love on the Level of time,
Sweet hope shall light on to a far better clime.

"We'll seek in our labors the Spirit Divine,
Our temple to bless and our hearts to refine;
And thus to our altar a tribute we'll bring,
While joined in true friendship our anthem we sing.

"See order and beauty rise gently to view,
Each brother a column, so perfect and true!
When order shall cease, and when temples decay,
May each fairer columns immortal survey."

—*Sickels's Monitor*, page 64.

Senior Deacon—(two raps with his rod on floor.)

Junior Warden—Who comes there?

Senior Deacon—Brother ———, who has been regularly initiated as an Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of Fellow Craft.

Junior Warden—Brother ———, is this of your own free will and accord?

Candidate—It is.

Junior Warden—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon—He is.

Junior Warden—Is he duly and truly prepared?

Senior Deacon—He is.

Junior Warden—Has he made suitable proficiency in the preceding degree?

Senior Deacon—He has.

Junior Warden—Is he properly vouched for?

Senior Deacon—He is.

Junior Warden—By what further right or benefit does he expect to gain this favor?

Senior Deacon—By the benefit of the pass.

Junior Warden—Has he the pass?

Senior Deacon—He has it not; I have it for him.

Junior Warden—Advance and give it.

Senior Deacon (stepping close to the Junior Warden and whispering in his ear)—*Shibboleth*.

Junior Warden—The pass is right. You will pass on to the Senior Warden in the west, for his examination. [Order is obeyed.]

Senior Deacon (two raps with rod on floor.)

Senior Warden—Who comes here?

Senior Deacon—Brother ———, who has been regularly initiated as an Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of Fellow Craft.

Senior Warden—Brother ———, is it of your own free will and accord?

Candidate—It is

Senior Warden—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon—He is.

Senior Warden—Is he duly and truly prepared?

Senior Deacon—He is.

Senior Warden—Has he made suitable proficiency in the preceding degree?

Senior Deacon—He has.

Senior Warden—Is he properly vouched for?

Senior Deacon—He is.

Senior Warden—By what further right or benefit does he expect to gain this favor?

Senior Deacon—By the benefit of a pass.

Senior Warden—Has he the pass?

Senior Deacon—He has it not; I have it for him.

Senior Warden—Advance and give it.

Senior Deacon—(given same as before)—*Shibboleth*.

Senior Warden—The pass is right. You will pass on to the Worshipful Master in the east for his examination. [Order is obeyed.]

Senior Deacon (two raps on floor with rod.)

Worshipful Master—Who comes here?

Senior Deacon—Brother ———, who has been regularly initiated as an Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of a Fellow Craft.

Worshipful Master—Brother ———, is it of your own free will and accord?

Candidate—It is.

Worshipful Master—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon—He is.

Worshipful Master—Is he duly and truly prepared?

Senior Deacon—He is.

Worshipful Master—Has he made suitable proficiency in the preceding degree?

Senior Deacon—He has.

Worshipful Master—Is he properly vouched for?

Senior Deacon—He is.

Worshipful Master—By what further right or benefit does he expect to gain this favor?

Senior Deacon—By the benefit of the pass.

Worshipful Master (feigning astonishment)—Has he the pass?

Senior Deacon—He has it not; I have it for him.

Worshipful Master—Advance and give me the pass.

Senior Deacon (stepping close to the Master and whispering in his ear)—*Shibboleth*.

Worshipful Master—The pass is right. Since the candidate comes endowed with all these necessary qualifications, you will re-conduct him to the Senior Warden in the west, with my order that he teach him to approach the east by two upright regular steps, his feet forming an angle of a square, his body erect at the altar, before the Worshipful Master in the east. [Senior Deacon conducts candidate to Senior Warden.]

Senior Deacon—(two raps on floor with his rod)—Brother Senior Warden, it is the order of the Worshipful Master in the east; that you teach this candidate to approach the east by two upright regular steps, his feet forming an angle of a square, his body erect at the altar, before the Worshipful Master in the east.

Senior Warden—Brother Senior Deacon, you will face the candidate towards the east. [He does so.]

Senior Warden (rising and advancing towards candidate)—Brother ———, you will now take the Entered Apprentice step [steps off on 2 step with left foot, bring-

ing right to hollow of left]. You will now take one additional step with your right foot, bringing the heel of your left to the hollow of your right. Stand erect.

Senior Warden (making the sign at his station)—In order, Worshipful.

COVENANT OF THE LODGE.

Worshipful Master (rising)—Brother ———, you are now standing before the altar of Freemasonry for the second time; but before proceeding any further in these ceremonies it becomes my duty as Worshipful Master of this lodge to inform you that it will be necessary for you to take upon yourself a solemn oath or obligation¹¹¹ appertaining to this degree; one similar in its requirements to that which you have taken in the preceding degree; but I assure you, upon the honor of a man and a Mason, that there is nothing in the obligation¹¹² that will conflict with the duties you owe to your God, your country, your neighbor, or yourself.

In your advancement thus far you have repeatedly assured us it was of your own free will and accord; if you are still of the same mind, and satisfied with the assurance I have given you, you will advance to the altar (*Senior Deacon* leads candidate to the altar), kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, and your left forming a right angle, supported by the square. [*Senior Deacon* assists him to take these positions. See cut.]

NOTE 111.—“Increased privileges and honors thus encircling the profession of Fellow Craft, weightier and more numerous responsibilities are superadded. Powerful obligations impelling him to be secret, obedient, honest and charitable, guide and restrain him.”—*Morris's Dictionary, Art. Fellow Craft.*

NOTE 112.—“An obligation is an essential part of a degree. There are three parties to every Masonic obligation; first, the candidate; second, the presiding officer, who represents the society, and third, the Omnipresent Deity.”—*Morris's Dictionary, Art. Obligation.*

Worshipful Master (three raps; all rise, and members and offices, except Senior Warden, form in two rows across the room from east to west, on each side of the altar; Master removes his hat and approaches candidate) —In which due form you will say I, with your name in full, and repeat after me:

RITE OF SECRECY, OR FELLOW CRAFT OBLIGATION.

I, ———, of my own free will and accord, in the presence of Almighty God and this worshipful lodge erected to him and dedicated to the holy Saint Johns,



Candidate Taking Fellow Craft Obligation. [The left arm should be perpendicular.]

do hereby and hereon (Master places his hand on hand of candidate,) most solemnly and sincerely promise and swear, that I will always hail,¹¹³ ever conceal and never reveal any of the secret arts, parts, or points of the Fellow Craft's degree, to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Fellow Crafts; nor unto him nor

them until, by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws, rules and regulations of the Fel-

NOTE 113.—"Its second use is confined to what Masons understand by the 'lie,' and in this sense it signifies to *conceal*, being derived from the Saxon word 'HELAN,' to hide."—*Mackey's Lesson, Art. Hall.*

low Craft's degree¹¹⁴ as far as the same shall come to my knowledge.

Further, that I will answer and obey all due signs and summonses¹¹⁵ sent to me from a lodge of Fellow Crafts, or given me by a brother of this degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, destitute, worthy Fellow Crafts,¹¹⁶ knowing them to be such, as far as their necessities may require and my ability permit, without material injury to myself.

Further, that I will not cheat, wrong, nor defraud a brother of this degree knowingly, nor supplant him in any of his lawful works.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my breast torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air [See Appendix; Note *b.*] should I ever knowingly violate this, my Fellow Craft's obligation. So help me God and keep me steadfast in the due performance of the same.

Worshipful Master—Brother ———, in token of your sincerity, and to make this obligation more binding,¹¹⁷

NOTE 114.—“We may not call in question the propriety of this organization; if we would be Masons we must yield *private judgment*. ‘To the law and to the testimony—if any man walk not by this rule, it is because there is no light in him.’”—*Pterson's Traditions*, page 30.

NOTE 115.—“A ‘due summons’ from the lodge or Grand Lodge is obligatory upon him; should he refuse obedience he will be disgracefully expelled from the society with public marks of ignominy that can never be erased.”—*Morris's Dictionary*, Art. *Authority*.

NOTE 116.—“No man shall be false to the craft or entertain a prejudice, against his Master or fellows.”—*Mackey's Jurisprudence*, page 46.

NOTE 117.—“The difference between one Mason and another consists simply in the fact that *one keeps his obligations better than another*.”—*Morris's Dictionary*, Art. *Obligation*.¹¹⁸

you will detach your hands and kiss the Holy Bible which lies open before you. [Candidate removes his hands and kisses the Bible.]

Worshipful Master (again putting on his hat)—Brother Senior Deacon, you will now release the brother from the cable-tow, as he is bound to us by an obligation—a tie stronger than human hands can impose. [Senior Deacon removes cable-tow from candidate's naked right arm.]

Worshipful Master (having stepped back about twenty feet)—Brother ———, in your present condition what do you most desire?

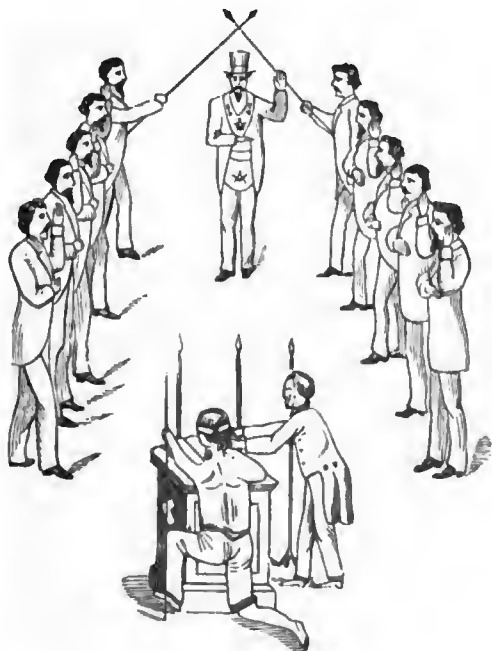
Candidate (prompted by Senior Deacon)—More light in Masonry.

SHOCK OF ENLIGHTENMENT OR RITE OF ILLUMINATION.

Worshipful Master—Brother Senior Deacon and brethren, stretch forth your hands and assist me in bringing this brother from darkness to more light in Masonry. [All except the Wardens are arranged in two rows from east to west on each side of the altar; the Stewards raise their rods over the Master's head, the tips crossing each other.]

Worshipful Master—"In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." And now, in solemn commemoration of that sublime event, I Masonically say, Let there be light. [Master and brethren clasp their hands together and stamp with right foot, and the Senior Deacon snatches off the hoodwink, same as on page 110; or in some

lodges instead of the clapping of hands, all make the due-guard of a Fellow Craft, holding their hands in that position a moment, as shown in the cut below. This latter method is a modern innovation, unheard of in many jurisdictions, but is growing in favor.]



Shock of Enlightenment, Fellow Craft Degree.

Worshipful Master—And there is light.

Worshipful Master (approaching the kneeling candidate)—Brother ———, on being brought to light on

this degree you discover nothing more than you have heretofore done, with the exception of one point of the compass being elevated above the square, the other being hid, which is to signify that you have as yet received light in Masonry but partially."^a [Master again steps back and addresses candidate as follows:]

Worshipful Master—Brother ———, you now behold me as Master of this lodge approaching you from the east on the step [Master makes Fellow Craft step, one step with right foot and left to hollow of right], under the due-guard [Master makes due-guard] and sign [Master makes sign] of a Fellow Craft.

Worshipful Master (addressing candidate)—An Entered Apprentice steps off one step with the left foot, bringing the heel of the right to the hollow of the left (suits action to words), and is called the first step in Freemasonry. This is given you as the due-guard [Master makes due-guard], and this the sign [Master makes Entered Apprentice sign]. [See explanation and cuts, pages 65 and 66.]

Worshipful Master (continuing)—A Fellow Craft steps off one step with the right foot, bringing the heel of the left to the hollow of the right [Master does this], and is the second step in Freemasonry. This is the due-guard [makes it again], and alludes to the position in which your hands were placed while taking your obligation. [right hand on Bible and left hand pointing upward, elbow resting on square, arm forming a right

NOTE 118.—“As the Fellow Craft's degree is intended to represent this thinking and working period of life, it necessarily assumes a more important position in the Masonic Scale, and is invested with a more dignified ritual and a more extensive series of instructions.”—*Mackey's Ritualist*, page 71.

angle at elbow.] This is the sign [makes it], and alludes to the penalty of your obligation, wherein you have sworn that sooner than violate any portion thereof you would suffer your breast to be torn open, your heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air, etc. [See Appendix, Note f.]

This sign [makes sign] is always to be given on entering and retiring from a lodge of Fellow Crafts, by stepping to the altar where you now kneel, and making the sign [makes it], when you will be permitted to take your seat, or retire, as the case may be, or rising to address the Worshipful Master, or being addressed by him. And now, in token of the continuance of my friendship and brotherly love, I have again the pleasure of presenting you with my right hand, and with it the pass, token of a pass, grip and word of a Fellow Craft, but as you are yet uninformed brother Senior Deacon will answer for you. [The Master gives Entered Apprentice grip. See description and cut, page 113.]

Worshipful Master (to candidate)—You take me as I take you. This, you will remember, is the grip of an Entered Apprentice. We get this [pass grip of Fellow Craft] by saying, Will you be off or from? [Turns toward Senior Deacon.]

Senior Deacon—From.

Worshipful Master—From what and to what? [See Appendix, Note c.]

Senior Deacon—From the grip of an Entered Apprentice to the pass grip of a Fellow Craft.

Worshipful Master—Pass. [Senior Deacon moves the candidate's thumb from the first to second knuckle.

of Master's hand, Master changing his thumb in same manner. When not made from Entered Apprentice grip the following is the way of making the]



Fellow Craft Pass Grip.

PASS GRIP OF A FELLOW CRAFT.

Grasp right hands, as in ordinary hand-shaking, and press ball of thumb hard between knuckles of first and second

fingers. [See cut.]

Worshipful Master—What is this?

Senior Deacon—The pass grip of a Fellow Craft.

Worshipful Master—Has it a name?

Senior Deacon—It has.

Worshipful Master—Will you give it me?

Senior Deacon—I did not so receive it, neither will I so impart it.

Worshipful Master—How will you dispose of it?

Senior Deacon—I will letter it or syllable it.

Worshipful Master—Syllable it and begin.

Senior Deacon—Nay, you begin.

Worshipful Master—Begin you.

Senior Deacon—Bo.

Worshipful Master—Shib.

Senior Deacon—Leth.

Worshipful Master—Shibbo.

Senior Deacon—Shibboleth.

Worshipful Master (to candidate)—The name of this grip, my brother, is Shibboleth; it denotes plenty. [Some lodges add, "and is represented by an ear of corn suspended near a water-ford." Others say "by a sheaf of wheat suspended near a waterfall.]]

Worshipful Master (to Senior Deacon)—Will you be off or from?

Senior Deacon—From. [The Master still holds candidate by the pass grip of a Fellow Craft.]

Worshipful Master—From what and to what? [See Appendix, note c.]

Senior Deacon—From the pass-grip of a Fellow Craft to the real grip of the same.

Worshipful Master—Pass. [The Worshipful Master moves his thumb to the second knuckle of candidate's hand, and the Senior Deacon moves candidate's thumb to same position.] When not made from the pass-grip the following is the way of making the



REAL GRIP OF A FELLOW CRAFT.

Grasp right hands naturally, and press thumb on knuckle joint of second finger.

Real Grip, Fellow Craft.

Worshipful Master—What is this?

Senior Deacon—The real grip of a Fellow Craft.

Worshipful Master—Has it a name?

Senior Deacon—It has.

Worshipful Master—Will you give it me?

Senior Deacon—I did not so receive it, neither will I so impart it.

Worshipful Master—How will you dispose of it?

Senior Deacon—I will letter it or halve it.

Worshipful Master—Letter it and begin.

Senior Deacon—Nay, you begin.

Worshipful Master—Begin you.

Senior Deacon—Chin.

Worshipful Master—Ja.

Senior Deacon—Jachin. [See Appendix, Note h.]

Worshipful Master (addressing candidate)—The name of this grip, my brother, is Jachin, which is always to be given in the same manner as you have now received it, by lettering or halving. You will now arise (assists him) and salute the Junior and Senior Wardens as a Fellow Craft. [Master is seated.]

Worshipful Master (one rap, seating the lodge.)

[The candidate, conducted slowly by the Senior Deacon, goes first to Junior Warden's station in the south, when that officer rises and makes the step, due-guard and sign of a Fellow Craft, the Senior Deacon and candidate doing the same; the same is repeated at the station of the Senior Warden in the west, when they approach the east and stop on a line with the altar.]

Worshipful Master—How do you find it in the south, brother Junior Warden?

Junior Warden (rising and making the sign)—All right in the south, Worshipful.

Worshipful Master—How in the west, brother Senior Warden?

Senior Warden (also rising and making sign)—All right in the west, Worshipful.

Worshipful Master—Brother Senior Deacon, you will now re-conduct the candidate to the Senior Warden in the west, with my order that he teach him how to wear his apron as a Fellow Craft, and return to the east. [Candidate is conducted to Senior Warden.]

Senior Deacon (two raps with rod on floor; Senior Warden rises)—Brother Senior Warden, it is the order of the Worshipful Master in the east, that you teach this brother how to wear his apron as a Fellow Craft.

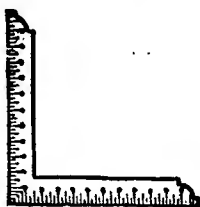
Senior Warden (turning down the bib of candidate's apron)—Brother —, Entered Apprentices wear their aprons with the bib turned up, Fellow Crafts with the bib turned down [See Appendix, Note i]; you will therefore wear yours in this manner while working with us on this degree. [Senior Deacon conducts him in front of Master and takes his seat.]

Worshipful Master—Brother —, being clothed"" as a Fellow Craft you are now entitled to your working tools.

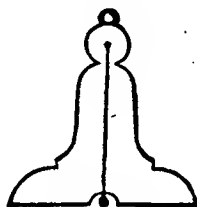
"THE WORKING TOOLS OF A FELLOW CRAFT.



Plumb.



Square.



Level.

Are the *Plumb*, the *Square*, and the *Level*. [Presents them to candidate.]

"The *Plumb* is an instrument made use of by operative masons to raise perpendiculars; the *Square*, to square their work; and the *Level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations before God and men, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."—*Mackey's Rit.* p. 73.

Worshipful Master (taking tools from candidate)—

NOTE 119.—"The clothing of a Blue Lodge Mason is a white apron trimmed with blue, and a pair of white gloves."—*Morris's Dictionary, Art. Clothing.*

You will now be reconducted to the place from whence you came, re-invested of what you have been divested and according to an ancient custom adopted in every regular and well-governed lodge, it will then be necessary that you should make a regular ascent by a flight of winding stairs, consisting of three, five and seven steps, to a place representing the middle chamber of King Solomon's Temple, there to receive in regular time the wages and jewels of a Fellow Craft.

[Candidate is now conducted to the altar by the Senior Deacon, where one of the Stewards takes charge of him, makes sign, and takes him to the preparation room, where candidate puts on his clothes. Meanwhile the Worshipful Master "calls the lodge from labor to refreshment," and the lodge-room is prepared for the second section of the degree, termed the "middle chamber work." Unless permanently fixed there, two pillars, or columns, are set up about four feet apart and five or six feet from the door of the preparation room, to represent the pillars Jachin and Boaz at the entrance of the porch of King Solomon's temple. Three pieces of oil-cloth are laid on the floor leading from the columns around the altar to the Junior Warden's station. On the first is a representation of three steps and the initials E. A., for Entered Apprentice; F. C., for Fellow Craft, and M. M., Master Mason; also W. M., for Worshipful Master; S. W., for Senior Warden, and J. W., for Junior Warden. On the second piece is a representation of five steps and five pillars, to denote the five orders of architecture, and the letters H., for hearing; S., for seeing; F., for feeling; S., for smelling, and T., for tasting. On the third piece are seven steps, and the letters G., for grammar, R., for rhetoric; L., for logic; A., for arithmetic; G., for geometry; M., for music, and A., for astronomy; comprising the seven liberal arts and sciences.]

SECOND SECTION¹²⁰ FELLOW CRAFT'S DEGREE.

Worshipful Master (one rap, calling the lodge to order.)

Senior Deacon (having met the candidate at preparation-room door and conducted him inside the lodge)—
 Brother ———, you are now about to make an ascent to the place representing the Middle Chamber of King Solomon's temple, through a porch. Masonry is considered under two denominations, operative and speculative.

OPERATIVE MASONRY.

"By operative masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

SPECULATIVE MASONRY.

"By speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy¹²¹ and practice charity. It is so

NOTE 120.—"The second section of this degree has reference to the origin of the Institution, and views Masonry under two denominations—OPERATIVE and SPECULATIVE. These are separately considered and the principles on which both are founded particularly explained. Their affinity is pointed out by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described and many other particulars recited, all of which have been carefully preserved among Masons and transmitted from one age to another by oral tradition."—*Sickels's Monitor*, page 68.

NOTE 121.—"The importance of secret-keeping is made the ground work of all Masonic degrees; not so much on account of the intrinsic value of the Masonic *esoterica* as that Masons may learn the virtues of discretion and fidelity to a trust."—*Morris's Dictionary, Art. Secret Breaking*.

far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator."—*Mackey's Ritualist*, page 75.

We work in speculative Masonry only; but our ancient brethren worked in operative as well as in speculative Masonry. They worked six days before they received their wages, but did no work on the seventh, for "In six days God created the heavens and the earth, and rested upon the seventh day." The seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation and to adore their great Creator.

The first that particularly attracts your attention, is a representation of two brazen pillars (points to them). That on the left hand (points to it) is called Boaz, and denotes strength; the one on the right is called Jachin, and denotes he will establish. They both together allude to the promise of God to David, that he would establish his kingdom in strength. The pillars which these represent were cast in the clay-grounds on the plains of Jordan, between Succoth and Zeradatha, where all the holy vessels of King Solomon's temple were cast by one Hiram Abiff, or Abbim, a widow's son, of the tribe of Napthali. They were cast hollow, the better to serve as a safe repository for the archives of Masonry against any inundations and conflagrations. They were thirty-five cubits high, twelve in circumference, or four in diameter, and adorned with chapters

of five cubits each, making in the whole forty cubits high. The chapters were adorned with lily-work, network and pomegranates, which denote peace, unity and plenty.

The lily, by its purity and the retired situation in which it grows, denotes peace; the network, by the intimate connection of its parts, denotes unity; the pomegranates, by the exuberance of their seeds, denotes plenty.

They were further adorned with pommels on the tops, representing globes, which denotes Masonic universality.

THE GLOBES.

“The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

THE USE OF THE GLOBES.

“Their principal use, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are invaluable instruments for improving the mind and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same.

“Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the study of Astronomy, Geography, Navigation, and the arts dependent upon them, by which society has been so much benefited.—*Sickels's Monitor*, page 72.

Senior Deacon (addressing candidate)—Let us pass on.

Senior Deacon (having conducted candidate to the first piece of canvas on the floor)—You now come to a flight of winding stairs,¹²² consisting of three, five and seven steps.

The number three alludes to the three first degrees of Masonry, which every lodge confers; also to the three first officers of a lodge, viz: the Worshipful Master, Senior and Junior Wardens.

Senior Deacon—Let us pass on. [They pass on, the candidate walking over the supposed steps, and halt at the second piece of canvas.]

Senior Deacon—The number five alludes to the five orders in architecture.

ORDER IN ARCHITECTURE.

“By order in architecture is meant a system of all the members, proportions and ornaments of columns and pilasters. Or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.”
—*Sickels's Monitor*, page 74.

ITS ANTIQUITY.

“From the first formation of society order in archi-

NOTE 122.—“Although the legend of the winding stairs forms an important tradition of Ancient Craft Masonry, the only allusion to it in Scripture is to be found in a single verse in the 6th chapter of the 1st Book of Kings. * * * Out of this slender material has been constructed an allegory, which, if properly considered in its symbolic relations, will be found to be of surpassing beauty. But it is only as a symbol that we can regard this whole tradition, for the historical facts and the architectural details alike forbid us for a moment to suppose that the legend, as it is rehearsed in the second degree of Masonry, is anything more than a magnificent philosophical myth.”—*Mackey's Ritualist*, page 99.

“The Fellow Craft represents a man laboring in the pursuit of truth and the Winding Stairs are the devious pathways of that pursuit.”—*Mackey's Ritualist*, page 107.

ecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the more improved art of architecture.

"The five orders are thus classed: The Tuscan, Doric, Ionic, Corinthian and Composite.

"THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high, and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

"THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

"THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high, its capital is adorned with volutes and its cornice has dentils. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.

"THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady he perceived a basket of toys covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up they encompassed the basket until, arriving at the tile, they met with an obstruction and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.

"THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its

column has quarter-rounds, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.”—*Sickels's Monitor*, pages 74-78.

INVENTION OF ORDERS IN ARCHITECTURE.

“The ancient and original orders of architecture revered by Masons are no more than three, the Doric, Ionic and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.”—*Sickels's Monitor*, page 78.

Senior Deacon (continuing)—The number five also alludes to the five senses of human nature, hearing, seeing, feeling, smelling and tasting.

“HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires, and thus our reason is rendered capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense,

that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper execution of our rational powers, our happiness may be complete.

“SEEING

Is that sense by which we distinguish objects, and, in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make new discoveries in the sphere of the fixed-stars. Nay, more, by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures when they wish most to conceal them; so that though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

“Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's works.

“FEELING

Is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion

and extension. These three senses—hearing, seeing and feeling—are the most revered by Masons, because by the sense of hearing we hear the word; by that of seeing we see the sign; and by that of feeling we feel the grip, by which one Mason may know another in the dark as well as in the light.

“SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air continually, send forth effluvia of vast subtilty, as well in the state of life and growth as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence, it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

“TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead

in society that these senses are rendered less fit to perform their natural offices.

"The proper use of these five senses enables us to form just and accurate notions of the operations of nature; and when we reflect on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them, till they become familiar objects of thought.

"On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons?

"To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature and to nature's God, to whom all are indebted for creation, preservation, and every blessing we enjoy."—*Sickels's Monitor*, pages 83-85.

Senior Deacon—Let us pass on. [They pass on, the candidate walking over the second piece of canvas to the third.]

Senior Deacon—The number seven alludes to the seven liberal arts and sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

"GRAMMAR

Teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage,

"RHETORIC

Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

"LOGIC

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce and conclude, according to certain premises laid down, admitted or granted; and in it are employed the faculties of conceiving, judging, reasoning and disposing, all of which are naturally led on from one gradation to another, till the point in question is finally determined.

"This science ought to be cultivated as the foundation, or ground-work, of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.

"ARITHMETIC

Teaches the powers and properties of numbers, which are variously effected by letters, tables, figures and instruments. By this art, reasons and demonstrations are given for finding out any certain number whose relation or affinity to another is already known or discovered. The greater advancement we make in the mathematical sciences the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the works of the creation.

"GEOMETRY,

Or the fifth science, is the one we Masons in more particular follow. "Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid.

"A point is a dimensionless figure or an indivisible part of a space.

"A line is a point continued, and a figure of one capacity, namely, length.

"A superficies is a figure of two dimensions, namely, length and breadth.

"A solid is a figure of three dimensions, namely, length, breadth and thickness.

ADVANTAGES OF GEOMETRY.

By this science the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the geographer to give us the dimensions of the world and all things therein contained, to delineate the extent of seas and specify the divisions of empires, kingdoms and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of time and seasons, years and cycles. In fine, geometry is the foundation of architecture and the root of mathematics.

"MUSIC

Teaches the art of forming concords, so as to compose delightful harmony by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demon-

strative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

"ASTRONOMY"

Is that divine art by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere.

"Assisted by astronomy, we can observe the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary laws of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation, trace the glorious Author by His works."—[*Mackey's Ritualist*, pages 89-93.] For this and many other reasons the number seven is held in high esteem among Masons.

Senior Deacon—Let us pass on. [They pass on, candidate walking over the last piece of canvas, which reaches to the station of the Junior Warden in the south.]

Senior Deacon—We shall now come to the outer door of the middle chamber. [Senior Deacon gives two raps with his rod on the floor.]

Junior Warden (rising)—Who comes here?

Senior Deacon—A craftsman, on his way to the middle chamber.

Junior Warden—How does he expect to gain admission?

Senior Deacon—By the pass and token of the pass of a Fellow Craft.

Junior Warden—Give me the pass.

Senior Deacon—*Shibboleth*.

Junior Warden—What does that denote?

Senior Deacon—Plenty.

Junior Warden—How is it represented?

Senior Deacon—By ears of corn, hanging near a water-ford. [See Appendix, Note g.]

Junior Warden—What originated that word as a pass?

Senior Deacon—It originated in consequence of a quarrel between Jephthah, judge of Israel, and the Ephraimites. The Ephraimites had long been a troublesome and rebellious people, whom Jephthah had sought to subdue by lenient means, but without effect. They being highly incensed at not being called to fight, and share in the rich spoils of the Ammonitish war, and fired with vengeance, gathered together a mighty army, crossed the river Jordan, to give Jephthah battle; but Jephthah being apprised of their intent, gathered together the men of Gilead, gave them battle and put them to flight. And in order to make his victory more complete, he placed guards at the several passes of Jordan, and commanded them if any strangers attempt to pass that way, to demand of them, say now *Shibboleth*; but they, being of a different tribe, could not frame to pronounce it right, and said *Sibboleth*; this trifling defect proved them enemies and cost them their lives, and there fell at that time of the Ephraimites forty and

two thousand; since which time this word has been adopted as a pass, whereby to gain admission in all regular and well-governed lodges of Fellow Crafts.



Token or Pass Grip of a Fellow Craft.

Junior Warden—Give me the token. [Candidate takes Junior Warden by the right hand and presses ball of thumb hard between the knuckle-joints of first and second fingers. [See cut.]

Junior Warden—The pass is right and the token is right. Pass on, brother.

Senior Deacon (conducting candidate slowly along)—We shall now come to the inner door of the middle chamber.

Senior Deacon—(two raps with rod on floor.)

Senior Warden (rising)—Who comes here?

Senior Deacon—A Craftsman on his way to the middle chamber.

Senior Warden—How does he expect to gain admission?

Senior Deacon—By the grip and word of a Fellow Craft.

Senior Warden—Give me the grip. [Candidate and Senior Warden clasp right hands and press ball of thumb hard against the knuckle of second finger. See cut.]



Real Grip, Fellow Craft.

Senior Warden (pressing his thumb hard on knuckle of candidate's second finger)—What is this?

Senior Deacon—The real grip of a Fellow Craft.

Senior Warden—Has this a name?

Senior Deacon—It has.

Senior Warden—Will you give it me?

Senior Deacon—I did not so receive it, neither will I so impart it.

Senior Warden—How will you dispose of it?

Senior Deacon—I will letter it or halve it.

Senior Warden—Halve it and begin.

Senior Deacon—Nay, you begin.

Senior Warden—Begin you.

Senior Deacon—Ja.

Senior Warden—Chin.

Senior Deacon—Jachin. [See Appendix, Note h.]

[Or sometimes given Chin—Ja—Jachin.]

Senior Warden—The word is right, and the grip is right. Pass on, brother.

[Senior Deacon conducts candidate to the Worshipful Master in the east, and takes his seat.]

Worshipful Master—Brother ———, you have now arrived at the place representing the middle chamber of King Solomon's Temple, where you will be received and recorded as a Fellow Craft.

Worshipful Master—Brother Secretary, you will please make the record.

Secretary (having pretended to write something)—It is so recorded, Worshipful.

Worshipful Master—Brother ———, the first that particularly attracted your attention on your passage hither, was a representation of two brazen pillars, one

on the left hand, the other on the right, which were explained to you by your conductor.

After passing the pillars you perceived a flight of winding stairs, consisting of three, five and seven steps, which were likewise explained to you. After passing the stairs, you arrived at the outer door of the middle chamber, which you found guarded by the Junior Warden, who demanded of you the pass and token of the pass of a Fellow Craft.

You next arrived at the inner door of the middle chamber, which you found guarded by the Senior Warden, who demanded of you the grip and word of a Fellow Craft. You have now arrived at the middle chamber, where you are received and recorded as a Fellow Craft, and are now entitled to your wages¹²³ as such, which are the corn of nourishment, the wine of refreshment, and the oil of joy; which denotes peace, happiness and plenty.

You are also entitled to the three jewels¹²⁴ of a Fellow

NOTE 123.—“Now what are the wages of a speculative Mason? Not money, nor wine, nor oil. All these are but symbols. His wages are truth, or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse doctrines of the science of Masonic symbolism, that the Mason is ever to be in the search of truth, but is never to find it. And this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God, and of man's relation to him, which knowledge constitutes divine truth, can never be acquired in this life.”—*Mackey's Ritualist*, page 106.

NOTE 124.—“The jewels of a Fellow Craft, like his working tools, and like every other gift that he receives, are altogether of a symbolic nature. They are lessons of instruction which derive their name of jewels from the moral value that they possess. They teach the candidate that the attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of a faithful breast.”—*Mackey's Ritualist*, page 74.

Craft: An attentive ear, an instructive tongue and a faithful breast. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts.

Worshipful Master (pointing to the letter G suspended over the head of the Worshipful Master)—I shall now direct your attention to the letter G, which is the initial of Geometry.

“Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits and demonstrate their various revolutions. By it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

“A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine Plan, and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time,

have produced works which are the admiration of every age.

"The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture and symbolic emblems most expressive are selected by the fraternity to imprint on the mind wise and serious truths; and thus through a succession of ages are transmitted unimpaired the most excellent tenets of our institution."—*Sickels's Monitor*, page 91.

Worshipful Master (three raps, calling up the lodge)
—The letter [pointing to the letter G] further alludes to the sacred name of Deity,¹²⁵ to whom we should all, from the youngest Entered Apprentice who stands in the northeast corner, to the Worshipful Master who presides in the east, with all created intelligent beings, with reverence most humbly bow. [All bow.]

Worshipful Master (one rap, seating the lodge)—
This, my brother, concludes the second, or Fellow Craft degree in Masonry, and nothing more remains but to give you the

NOTE 125.—"An emblem of Deity is suspended in the east of every lodge."—*Morris's Dictionary*, Art. *God*.

CHARGE OF A FELLOW CRAFT.

Worshipful Master—Brother ———, being advanced to the second degree of Freemasonry, we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge you will improve in social intercourse.

"It is unnecessary to recapitulate the duties which, as a Fellow Craft, you are bound to discharge, or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice.

"The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

"Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the order by steadily persevering in the practice of every commendable virtue.

"Such is the nature of your engagement as a Fellow Craft, and to these duties you are bound by the most sacred ties."—*Sickels's Monitor*, page 93.

Worshipful Master—(one rap, seating the lodge.)

[The following lecture may now be rehearsed for the instruction of the candidate; but as the duty of teaching the candidate the lecture is usually delegated to some "bright Mason," who attends to it privately, which is called "posting," we give the lecture in the form of an examination, which always takes place before the candidate is "raised" to the "sublime degree of Master Mason."]

CHAPTER XII

SECOND OR FELLOW CRAFT'S DEGREE.

LECTURE—FIRST SECTION.

Worshipful Master—Will you be off or from?

Candidate—From.

Worshipful Master—From what and to what? [See Appendix, Note c.]

Candidate—From an Entered Apprentice to a Fellow Craft.

Worshipful Master—Are you a Fellow Craft?

Candidate—I am; try me.

Worshipful Master—How will you be tried?

Candidate—By the square.

Worshipful Master—Why by the square?

Candidate—Because it is an emblem of morality and one of the working tools of my profession. [See Appendix, Note d.]

Worshipful Master—What is a square?

Candidate—An angle of ninety degrees, or a fourth part of a circle.

Worshipful Master—What makes you a Fellow Craft?

Candidate—My obligation.

Worshipful Master—Where were you made a Fellow Craft?

Candidate—In a regular constituted lodge of Fellow Crafts.

Worshipful Master—How were you prepared?

Candidate—By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow twice around my naked right arm; in which condition I was conducted to the door of a lodge by a brother.

Worshipful Master—Why had you a cable-tow twice around your naked right arm?

Candidate—To signify that as a Fellow Craft I was under a double tie to the fraternity.

Worshipful Master—How gained you admission?

Candidate—By three distinct knocks.

Worshipful Master—To what do they allude?

Candidate—To the three jewels of a Fellow Craft; an attentive ear, an instructive tongue, and a faithful breast.

Worshipful Master—What was said to you from within?

Candidate—Who comes here?

Worshipful Master—Your answer?

Candidate—Brother ———, who has been regularly initiated as an Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of Fellow Craft.

Worshipful Master—What were you then asked?

Candidate—If it was of my own free will and accord; if I was worthy and well qualified; duly and truly pre-

pared, had made suitable proficiency in the preceding degree, and properly vouched for; all of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.

Worshipful Master—Your answer?

Candidate—By the benefit of the pass.

Worshipful Master—Did you give the pass?

Candidate—I did not; my conductor gave it for me.

Worshipful Master—What followed?

Candidate—I was directed to wait with patience until the *Worshipful Master* should be informed of my request and his answer returned.

Worshipful Master—What answer did he return?

Candidate—Let him enter in the name of the Lord and be received in due form.

Worshipful Master—How were you received?

Candidate—On the angle of the square pressed to my naked right breast, which was to teach me that the square of virtue should be the rule and guide of my conduct in all my future transactions with mankind.

Worshipful Master—How were you then disposed of?

Candidate—I was conducted twice around the lodge to the Junior Warden in the south, where the same questions were asked and like answers returned as at the door.

Worshipful Master—How did the Junior Warden dispose of you?

Candidate—He directed me to pass on to the Senior Warden in the west, and he to the *Worshipful Master*

in the east, where the same questions were asked and like answers returned as before.

Worshipful Master—How did the Worshipful Master dispose of you?

Candidate—He ordered me to be re-conducted to the Senior Warden in the west, who taught me to approach the east, by two upright regular steps, my feet forming an angle of a square, my body erect at the altar, before the Worshipful Master in the east.

Worshipful Master—What did the Worshipful Master then do with you?

Candidate—He made me a Fellow Craft in due form.

Worshipful Master—What was that due form?

Candidate—Kneeling on my naked right knee, my left forming a square, my right hand resting on the Holy Bible, square and compass, my left arm forming a right angle, supported by the square; in which due form I took the obligation of a Fellow Craft, which is as follows:

Worshipful Master—Repeat the penalty. [In some lodges the order is, "Repeat it," and the whole oath is repeated.]

Candidate—"Binding myself under no less a penalty than that of having my breast torn open,"¹²⁶ my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air, [See Appendix, Note *f*] should I ever knowingly violate this my Fellow Craft's obligation. So help me God

NOTE 126.—"The throat was first cut across to let out the blood, the breast was next torn open to ascertain if there was any disease or malformation."—*Pierson's Traditions, Subject, Fellow Craft Degree, page 138.*

and keep me steadfast in the due performance of the same."

Worshipful Master—After taking the obligation what were you then asked?

Candidate—What I then desired.

Worshipful Master—Your answer?

Candidate—More light in Masonry.

Worshipful Master—Did you receive it?

Candidate—I did, by order of the Worshipful Master and the assistance of the brethren.

Worshipful Master—On being brought to light what did you first discover more than you had heretofore done?

Candidate—One point of the compass elevated above the square, the other being hid, which was to signify that I had as yet received light in Masonry but partially.

Worshipful Master—What did you then discover?

Candidate—The Worshipful Master approaching me from the east, under the due-guard and sign of a Fellow Craft; who, in token of the continuance of his brotherly love and friendship, presented me with his right hand, and with it the pass, the token of the pass, grip and word of a Fellow Craft, and ordered me to arise and salute the Junior and Senior Wardens as such.

Worshipful Master—After saluting the Wardens, what did you then discover?

Candidate—The Worshipful Master, who ordered me to the Senior Warden in the west, who taught me how to wear my apron as a Fellow Craft.

Worshipful Master—How should a Fellow Craft wear his apron?

Candidate—With the flap turned down.

Worshipful Master—After being taught how to wear your apron as a Fellow Craft, how were you then disposed of?

Candidate—I was conducted to the *Worshipful Master* in the east, who presented me with the working tools of a Fellow Craft, which are the plumb, square and level, and taught me their uses.

Worshipful Master—What are their uses?

Candidate—"The plumb is an instrument made use of by operative masons to try perpendiculars; the square to square their work, and the level to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and ever remembering that we are traveling'" upon the level of time to 'that undiscovered country from whose bourne no traveler returns.'"—*Sickels's Monitor*, page 67.

Worshipful Master—How were you then disposed of?

Candidate—I was ordered to be re-conducted to the place from whence I came, and re-invested of what I had been divested, and was informed that agreeable to an ancient custom adopted in every regular and well-governed lodge, it would then be necessary that I should make a regular ascent by a flight of winding

NOTE 127.—"The square is the symbol of the divine essence."—*Mackey's Lexicon, Art. Geometry.*

stairs," consisting of three, five and seven steps, to a place representing the middle chamber of King Solomon's temple, there to receive in regular time the wages and jewels of a Fellow Craft.

SECOND SECTION.

[This second section is usually given to the candidate only in narrative form at the time of his receiving the degree of Fellow Craft, as given on pages 189-201, and is not to be found in any *official key*, in the form of questions and answers, although some lodges give it as such.]

Worshipful Master—How many kinds of Masonry are there?

Candidate—Two, operative and speculative.

Worshipful Master—What is meant by operative Masonry?

Candidate—"By operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of

NOTE 128.—"WINDING STAIRS. The 35th emblem in Symbolical Masonry. The number of steps in the Winding Stairs is given in Masonic traditions as three, five and seven."—*Morris's Dictionary, Art. Winding Stairs.*

"To enter the temple, to pass within the porch, to be made a Mason, and to be born into the world of Masonic light, are all synonymous and convertible terms. Here, then, the symbolism of the Winding Stairs begins."—*Mackey's Ritualist, page 100.*

science and industry is implanted in man, for the best, most salutary and beneficent purposes."—*Sickels's Monitor*, page 69.

Worshipful Master—What is meant by speculative Masonry?

Candidate—"By speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy" and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator."—*Sickels's Monitor*, page 70.

Worshipful Master—Have you ever worked as a Mason?

Candidate—I have as a speculative Mason only, but our ancient brethren worked in operative as well as speculative Masonry.

Worshipful Master—How long did they work before they received wages?

Candidate—Six days.

Worshipful Master—Did they not work on the seventh?

Candidate—They did not.

Worshipful Master—Why not?

Candidate—Because in six days God created the heavens and the earth, and rested upon the seventh day;

NOTE 129.—"Masons are said to conceal the art of keeping secrets, so that the world may conceal nothing from them."—*Morris's Dictionary*, Art. *Secret Breaking*.

the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation and to adore their great Creator.

Worshipful Master—Where were you received and recorded as a Fellow Craft?

Candidate—In a place representing the middle chamber of King Solomon's temple.

Worshipful Master—Did you observe anything that particularly attracted your attention on your passage there?

Candidate—I did.

Worshipful Master—What?

Candidate—Two great pillars; one on the left hand, the other on the right.

Worshipful Master—What is the one on the left hand called?

Candidate—Boaz.

Worshipful Master—What does that denote?

Candidate—Strength.

Worshipful Master—What is the one on the right hand called?

Candidate—Jachin.

Worshipful Master—What does that denote?

Candidate—That he will establish.

Worshipful Master—To what do they both together allude?

Candidate—To the promise of God to David, that he would establish his kingdom in strength.

Worshipful Master—Where were these pillars cast?

Candidate—In the clay grounds on the plains of Jor-

dan, between Succoth and Zeradatha, where all the holy vessels of King Solomon's temple were cast by one Hiram Abiff, or Abbim.

Worshipful Master—Who was Hiram Abiff?

Candidate—The widow's son of the tribe of Naphtali.

Worshipful Master—Were they cast hollow or solid?

Candidate—Hollow.

Worshipful Master—Why so?

Candidate—The better to serve as a safe repository for the archives of Masonry against any inundations and conflagrations.

Worshipful Master—How high were they?

Candidate—Thirty-five cubits each.

Worshipful Master—How were they adorned?

Candidate—With chapiters of five cubits each making in the whole forty cubits high.

Worshipful Master—How were these adorned?

Candidate—With lily-work, net-work and pomegranates.

Worshipful Master—What do they denote?

Candidate—Peace, unity and plenty.

Worshipful Master—Why so?

Candidate—The lily, by its purity, and the retired situation in which it grows, denotes peace; the net-work, by the intimate connection of its parts, denotes unity; the pomegranates, by the exuberance of their seed, denote plenty.

Worshipful Master—How were they further adorned? What are their uses? What do they further denote?

Candidate—With pommels on the tops, representing globes, which denotes Masonic universality. "The

globes are two artificial, spherical bodies, on the convex surface of which are represented the countries, seas and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars. Their principal use, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth round its own axis. They are invaluable instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited."—*Sickels's Monitor*, page 72. They also denote the universality of Masonry.

Worshipful Master—After passing the porch, where did you next arrive?

Candidate—At a flight of winding stairs, consisting of three, five and seven steps.

Worshipful Master—To what does the number three allude?

Candidate—To the three first degrees of Masonry, and also to the three first officers of the lodge.

Worshipful Master—To what does the number five allude?

Candidate—To the five orders in architecture.

Worshipful Master—What is meant by order in architecture?

Candidate—"By order in architecture is meant a system of all the members, proportions and ornaments of columns and pilasters. Or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole."—*Sickels's Monitor*, page 74.

Worshipful Master—How are these orders classed?

Candidate—The five orders are thus classed: The Tuscan, Doric, Ionic, Corinthian and Composite.

"The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high, and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous."—*Sickels's Monitor*, page 75.

[The description of the Doric, Ionic, Corinthian and Composite are given also, as on pages 193-195.]

Worshipful Master—Which of these are most revered by Masons?

Candidate—The ancient and original orders.

Worshipful Master—What are they?

Candidate—They are the Doric, Ionic and Corinthian, which were invented by the Greeks. "To these the Romans have added two; the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other, the two others having nothing but what is borrowed, and differ only accidentally; the

Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.”—*Sickels's Monitor*, page 78.

Worshipful Master—To what does the number five further allude?

Candidate—To the five senses of human nature: Hearing, seeing, feeling, smelling and tasting. Hearing is that sense, etc. [Here follows a description of the five senses, as given on pages 195-198.]

Worshipful Master—Which of these are the most revered by Masons?

Candidate—The first three: hearing, seeing, and feeling.

Worshipful Master—Why so?

Candidate—Because by the sense of hearing we hear the word, by that of seeing we see the sign, and by that of feeling we feel the grip, by which one Mason may know another in the dark as well as in the light.

Worshipful Master—To what does the number seven allude?

Candidate—To the seven liberal arts and sciences: which are grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. Grammar teaches the proper arrangement, etc. [Here follows a description of the seven liberal arts and sciences, the same as given on pages 198-201.]

Worshipful Master—Which of these is more particularly followed by Masons?

Candidate—Geometry, or the fifth science.

Worshipful Master—What does Geometry treat of?

Candidate—"Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered, from a *point* to a *line*, from a *line* to a *superficies*, and from a *superficies* to a *solid*. A point is a dimensionless figure or an indivisible part of a space. A line is a point continued, and a figure of one capacity, namely, length. A superficies is a figure of two dimensions, namely, length and breadth. A solid is a figure of three dimensions, namely, length, breadth and thickness."—*Sickels's Monitor*, page 91.

Worshipful Master—What are its advantages?

Candidate—"By this science the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out grounds for encampments; the geographer to give the dimensions of the world and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it also the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture and the root of the mathematics."—*Sickels's Monitor*, page 88.

Worshipful Master—After passing the stairs where did you next arrive?

Candidate—At the outer door of the middle chamber, which I found guarded by the Junior Warden, who demanded of me the pass and token of the pass of a Fellow Craft.

Worshipful Master—Give me the pass.

Candidate—*Shibboleth*.

Worshipful Master—What does that denote?

Candidate—Plenty.

Worshipful Master—How is it represented?

Candidate—By ears of corn hanging near a waterford. [See Appendix, Note g.]

Worshipful Master—What originated that word as a pass?

Candidate—It originated in consequence of a quarrel between Jephthah, judge of Israel, and the Ephraimites. The Ephraimites had long been a troublesome and rebellious people, whom Jephthah had sought to subdue by lenient means, but without effect. They being highly incensed at not being called to fight, and share in the rich spoils of the Ammonitish war, and fired with vengeance, gathered together a mighty army, crossed the river Jordan, to give Jephthah battle; but Jephthah being apprised of their intent, gathered together the men of Gilead, gave them battle and put them to flight. And in order to make his victory more complete, he placed guards at the several passes of Jordan, and commanded them if any strangers attempt to pass that way, to demand of them, say now Shibboleth; but they, being of a different tribe, could not frame to pronounce it right, and said Sibboleth; this trifling defect proved them enemies and cost them their lives, and there fell at that time of the Ephraimites forty and two thousand; since which time this word has been adopted as a pass, whereby to gain admission into all regular and well-governed lodges of Fellow Crafts.

Worshipful Master—After passing the outer door, where did you next arrive?

Candidate—At the inner door of the middle chamber, which I found guarded by the Senior Warden, who demanded of me the grip and word of a Fellow Craft.

Worshipful Master—Give me the grip.

Candidate—*(Grasps Master's right hand with his right, and presses ball of thumb hard on knuckle of second finger.)

Worshipful Master—What is this?

Candidate—The real grip of a Fellow Craft.

Worshipful Master—Has this a name?

Candidate—It has.

Worshipful Master—Will you give it me?

Candidate—I did not so receive it, neither will I so impart it.

Worshipful Master—How will you dispose of it?

Candidate—I will letter it or halve it.

Worshipful Master—Halve it and begin.

Candidate—Nay, you begin.

Worshipful Master—Begin you.

Candidate—Ja.

Worshipful Master—Chin. [See Appendix, Note h.]

Candidate—Jachin.

Worshipful Master—After passing the inner door where did you next arrive?

Candidate—Within the middle chamber, where I found the Worshipful Master, who ordered me to be recorded as a Fellow Craft, and explained to me the wages and jewels of a Fellow Craft, and directed my

attention to the letter G, and informed me that it was the initial of geometry.¹³⁰

Worshipful Master—What explanation did the Worshipful Master give you of geometry?

Candidate—"Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

"A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

"The lapse of time, the ruthless hand of ignorance,

NOTE 130.—"As the earthly temple was constructed under the correcting application of the plumb, the level and the square, by which its lines and angles were properly admeasured, so we are accustomed in the construction of the great moral edifice of our minds symbolically to apply the same instruments, in order to exhibit our work on the great day of inspection as true and trusty."—Mackley's Lexicon, Art. Geometry.

and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived.

“The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture, and symbolic emblems most expressive, are selected by the fraternity to imprint on the mind wise and serious truths; and thus through a succession of ages are transmitted unimpaired the most excellent tenets of our institutions.”
—*Sickels's Monitor*, page 91.

Worshipful Master—What further explanation did the Worshipful Master give you of the letter G?

Candidate—He informed me that it further alludes to the sacred name of Deity, to whom we should all, from the youngest Entered Apprentice who stands in the northeast corner, to the Worshipful Master who presides in the east, with all created intelligent beings, with reverence most humbly bow.

[If there is no “work” on the third degree at this communication the lodge may now be closed by ceremonies exactly the same as those of the first degree, with trifling variations to suit this degree.]

ANALYSIS OF THE FELLOW CRAFT DEGREE

The Fellow Craft Degree Like the Entered Apprentice.—The First Three Degrees Were Originally One.—Why Divided?—Why Are Candidates Stripped, Blinded and Tied?—A Slave's Oath.—Christless Prayers and Ceremonies Repeated.—Furnish Them More Masonic Gods.—The Pretense of Learning a Falsehood.

The fellow craft degree in Free Masonry has been found by the reader to be similar in character to the entered apprentice degree, which we have already examined. This is not singular, and will seem perfectly natural to the student of the system when he reflects that originally the three degrees were one. The lodges met in some tavern, had the pleasure of putting a candidate or candidates through the ceremonies of the degrees, stripping them, haltering them, blindfolding them, swearing them, terrifying them, etc., and then had the liquor at the expense of the candidate. This worked satisfactorily as long as there were plenty of candidates, but when the number of candidates diminished the number of degrees had to increase, or the amount of liquor would fall short. So the original degree, we will see, was separated into the three degrees, the Entered Apprentice, the Fellow Craft and Master Mason. The three degrees made what would be called a continued story.

The whole ritual was based upon the lying pretense that Free Masonry originated at the construction of Solomon's temple. The Entered Apprentice degree in the play was supposed to belong to the burden-bearers who performed in collecting materials for the temple. The Fellow Craft degree was supposed to belong to the timber hewers, stone squarers, who performed the mechanical work; and the Master's degree was supposed to have been taken by the 3,300 supervisors who laid out and carried forward the work. It would therefore be natural that the ritual should be like in character to that of the first degree.

THE TEMPLE OF THE HOLY SPIRIT

This we find to be true, for the dress of the candidate in the second degree is like the dress of the candidate in the first degree. In each, all the clothing excepting shirt and drawers are removed. In the first the left knee, arm and breast are exposed; in the second the right knee, arm and breast are exposed. The question will very probably arise in the minds of some man as to why such a humiliating transaction should be desired by anyone in connection with the organization. The answer is probably twofold. First the men who made the degree wanted the fun of seeing their fellow men from time to time stripped, haltered and hoodwinked in this fashion. The candidate did not know who was in the lodge room; every one in the lodge room saw the candidate,

and the amount of joking and coarse insult which he received depended entirely upon the character of the men in the lodge. Lodges composed of fairly well bred men treated the candidate in one way, and lodges composed of drunken rowdies treated the candidate in any other way, but the personal humiliation in each case was the same. The candidate in this condition did not know what to expect, and his shame and fear were both on edge. This is what the man who invented the degrees probably wanted. The purpose which Satan, the god of the Masonic and all other orders, had in view was different. He knew that God had created the bodies of men to be temples of the Holy Spirit. That this was His declared design, and as one who hates the church of Jesus Christ takes, if he be a person of a certain type, delight in marring and defacing the buildings in which churches meet, so Satan, the grand master of all lodges, delights in degrading and dishonoring the temple in which the Holy Spirit was intended to dwell. There is no doubt but that these humiliations also tend to hold the man to the order. One hesitates to reveal his own folly and shame. A man who has been thus stripped and haltered and hoodwinked is not likely, except for the gravest conscientious reasons, to reveal the fact to the world. The history of the organization proves that this is true. The men who have revealed Free Masonry have been without exception men of the highest personal character, gentlemen and Christians.

They have never taken their reputations, their property interests and their lives into their hands except when compelled to do so by an irresistible sense of duty. One who reflects upon the life and talk of such men as Elder David Bernard, Rev. President Charles G. Finney, Rev. W. F. Jacoby and Mr. E. Y. Woolley have both an illustration and a confirmation of this statement.

THE SLAVE'S OATH.

The second degree, which begins as the first does, with a defamation of the temple of the Holy Spirit, continues as that did to a slave's oath. In the first degree the candidate, on his left knee with the Bible between his hands, his eyes blinded, swears that he will never reveal the secrets of Masonry. This is the substance of his oath, and it is emphasized by the penalty which the reader already has in mind. The Fellow Craft oath begins in the same fashion. The candidate will keep secret what he has received, or is about to receive, but he proceeds to swear that he will obey the commands of his lodge, the requirements of his brethren and this old obligation, together with this new obligation are backed by another penalty calling for murder. By this he solemnly promises and swears under no less penalty than that of having his left breast torn open, his heart and vitals taken thence and thrown out to be food for beasts of the field and birds of the air. He is now under the death penalty to be true to the order, yet he is not even at this time

considered a Free Mason, he has no rights except to pay dues and obey orders. He cannot be buried as a Mason unless he proceeds to take another degree. But he is, if he adheres to the order and maintains his oath, a lifetime slave of men whom he has never seen and about whom he knows absolutely nothing. He is to keep secrets which are not yet communicated, and to obey orders which are not yet given. It is not strange that men who have once become entangled in an organization of this kind find it difficult to break away. It is not strange that those of them who do withdraw from the organization, and these are probably by tens and hundreds of thousands, do so silently, preferring to bear their burden in private rather than to risk the ruin of reputation, the loss of property and the danger to life which would follow an open renunciation of murderer's oaths like this.

CHRISTLESS RELIGION REAFFIRMED

The third fact in which Fellow Craft Masonry repeats Entered Apprentice Masonry is the continuation of the Christless religious attitude. On admission to the Masonic lodge for the second time the candidate is again received with religious rites.

On entering the lodge room for the first time in the second degree the Senior Deacon presses against his naked right breast the angle of the square and says to him: 'Brother, upon your entering this lodge of Fellow Crafts for the first time you are received on the angle of the square pressed to your naked right

breast, which is to teach you that the square of virtue should be the rule and guide of your conduct in all your future transactions with mankind." He is then led around the lodge room, just as he was in the first degree, only the "circumambulation" is twice instead of once, and as he walks, led by his conductor, stripped and blinded as he is, a portion of the Scripture is read and in some lodges an ode is sung.

As the reader has observed in the ritual, the lecture of the Senior Deacon, the Scripture reading and the ode, all of them have a sort of religious tone, not a Christian tone, for there is no mention of or reference to the Savior in either of them, but a religious tone, and an ignorant, immoral man who, blindfolded and haltered is led about the room, would unquestionably imagine that this was a sort of a religious ceremony through which he was passing and this is an explanation of the fact that lodge men, almost without exception, when speaking of the order say that "it is a good enough religion for them."

When the candidate passes on to the conclusion of the degree he is clothed and presented with the working tools of his degree, and here, as in the first degree, he is taught that these tools of an operative mason are not used by Free Masons for operative purposes, but for those of a religious character. "The plumb is an instrument made use of by operative means to raise perpendiculars; the square, to square their work; and the level to lay horizontals; but we,

as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."—*Mackey's Ritual*, page 73.

These words mean nothing, or they teach that what is accomplished in the Christian system by repentance and faith in the Lord Jesus Christ is accomplished in Free Masonry by the use of the tools of a working mason and the whole Masonic system in the second degree, just as in the first degree, is absolutely destitute of any reference to the sacrifice and intercession of our Lord and Savior, Jesus Christ. The second degree is a repetition and a reinforcement of the Christless religious position of the first degree.

MORE FALSE PRETENSE

The reader already knows that Free Masonry originated in London in the Apple Tree Tavern in 1717. He knows that the three degrees were originally one degree and were intended to furnish "fun" of a coarse, low type for the drinking men who assemble in such places. He knows that this fun was to be attended by prayers, moral lectures, solemn obligations and bloody oaths. He knows that the whole system was threaded along a story about Solomon and his temple, which story was entirely false. He knows

that there was continually a pretense that the actual object was not the apparent one. That there was either a pretense of some valuable end to be attained, and no admission of the facts in the case, that what was wanted was sport at the expense of the candidate, and liquor to be paid for by him.

In the second degree the special fiction was that as the Entered Apprentice Mason had become saved and sanctified; by the ceremonies of the degree in the Fellow Craft he was to gain valuable scientific knowledge. The candidate was taught that the Entered Apprentice worked on the ground floor of Solomon's temple, the Fellow Craft in the middle chamber, and the Master Mason in the sanctum sanctorum; so the Fellow Craft was informed that he was to secure information respecting the five orders of architecture, the use of the five senses and the study of the five liberal arts and sciences. Of course all who know a little about the history of the Masonic organization know that it is not attractive to scholarly men. The repetition of the foolish questions and answers in opening and closing the lodge and in giving the lectures for the different degrees, as the reader can see, would be unspeakably tiresome to any man of fair intelligence and education. As one would suppose so it is proved to be, Free Masons are very seldom scholarly men. If a scholarly man by some blunder gets into the organization, he is conspicuous in it by reason of his absence from its assemblies. So we have here again as in the preceding degree, an illustration of

the shams and falsities which the lodge lives by. Such a ridiculous expression as "an oblong square" and the attempted lectures of geometry and astronomy by men who cannot read the English language well are sufficiently obvious illustrations of this fact. Yet the whole system is well adapted to deceive and ensnare ignorant and irreligious men.

Take for example that portion of the lecture of the Fellow Craft degree which is found on page 215: "The plumb is an instrument made use of by operative masons to try perpendiculars; the square to square their work, and the level to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue and ever remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."—*Sickle's Monitor*, Page 67.

How many thousands of poor, blind, sinful men who have taken the Fellow Craft degree and been taught to repeat those words have been led by them to believe that Free Masonry was good enough a religion for them; yet how certainly every Christian knows that a man who relies upon such a foundation is doomed to failure in this life and ruin in the life to come.

The Worshipful Master, who has personated the

Infinite God in bringing the candidate to light, in closing the degree points the Fellow Craft to the emblazoned letter "G," hanging over the Master's chair (p. 207), the lodge rise solemnly to their feet, and he tells the new Fellow Craft that the letter "G" (the initial of God) "alludes to the sacred name of Deity." But the English word "God" was not known when Masonry is said to have been invented in Solomon's temple, in the "middle chamber" of which that lodge now pretends to be. The name of God (Jehovah) then began with the Hebrew letter *yod*, so that that letter "G" proclaims the whole thing to be a legend and a lie.

But as in the standard of the Roman armies the image of the Emperor was united with that of Jupiter, so that when the soldier bowed to one he must worship both, so the initial of the holy name of God was hung over the lodge master, to give to a pitiful mortal the worship of the Most High! The same thing is done, forms being varied, in the Endowment House at Salt Lake, where the head Mormon personates God. This is called the weakest degree in Masonry. What, then, must be the strongest degree, which is to come!

CHAPTER XIII.

THIRD OR MASTER MASON'S DEGREE.¹³¹

INITIATION.



Altar Arranged for Third Degree

[The full ceremony of opening a lodge of Master Masons is given in Chapter VII. We here give the form of "raising the lodge" from the second degree.]

PURGING THE LODGE.

Worshipful Master (one rap)—Brother Senior Warden, are you sure that all present are Master Masons?

Senior Warden (rising)—I am sure (or not sure), Worshipful, that all present are Master Masons.

Worshipful Master (if all are not Master Masons)—Those below the degree of Master Mason will please retire. [Fellow Crafts step to the altar, make the sign of that degree, and retire, after which the Senior Warden reports:]

Senior Warden (still standing)—I am now sure, Worshipful, that all present are Master Masons.

NOTE 131.—"This has very properly been called the *sublime degree of a Master Mason*, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our Order that the Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation."—*Mackey's Ritualist*, page 109.

Worshipful Master (three raps, all rise)—Brother Senior Warden, it is my order that we now dispense with labor on the second degree and resume on the third for work; this you will announce to the Junior Warden in the south, and he to the brethren around the lodge, that they having due and timely notice, may govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the order of the Worshipful Master in the east, that we now dispense with labor on the second degree and resume on the third for work; this you will announce to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Junior Warden—Brethren, you have heard the order of the Worshipful Master in the east, as communicated to me through the Senior Warden in the west; agreeable to that order, so let it be done.

Worshipful Master—Brethren, together on the signs for opening this lodge of Masters. [All face toward the east, and led by the Master, make the due-guard and sign of an Entered Apprentice and Fellow Craft as given on pages 66 and 74, and the due-guard, sign and grand hailing sign of a Master Mason, as follows:]



Due-Guard of
Master Mason pass."

DUE-GUARD OF A MASTER MASON.

Extend both hands in front of the body, height of hips, palms down, thumbs nearly touching each other. [See cut.] This refers to the position of the hands when taking the obligation of the degree: "both hands resting on the Holy Bible, square and com-

SIGN OF A MASTER MASON.



Made from due-guard, by dropping left hand and drawing right across the bowels to the right, thumb toward the body, height of hips. [See cut.]

Outside the lodge the usual way to give

SIGN WITHOUT DUE-GUARD.

Draw right hand across bowels, thumb next sign, Mas- to body, as described, left hand at side.
ter Mason.

[As in the other degrees, this sign refers to the penalty of the degree; "having my body severed in twain, my bowels taken from thence," etc.]



First Position.

GRAND HAILING SIGN OF DISTRESS.



Second Position.



Third Position.

All raise hands and arms upward as shown in cut, first position, then come down to the second position, then third, and then drop their hands to side.

Worshipful Master—I now declare this lodge [or ——— lodge No. ———] duly opened on the third degree of Masonry.

Worshipful Master—Brother Junior Deacon, inform the Tyler. [He does so in same manner as on previous degrees.]

Worshipful Master—Brother Senior Deacon, arrange the altar. [Sometimes given: You will attend to the three Great Lights.]

[Senior Deacon opens Bible at 12th chapter of Ecclesiastes, puts square and compass thereon, both points of the compass above the square. [See cut at head of this chapter.]]

Junior Deacon (having informed Tyler)—The Tyler is informed, Worshipful, and the lodge is duly tyled.

Worshipful Master—Brother Senior Deacon, you will retire and ascertain what work there is in waiting.

[Senior Deacon obeys the order by first stepping to the altar, rod in hand, there making the sign, then to the ante-room, finding there a Fellow Craft who has been examined on the lecture of the second degree, and duly elected to receive the third, when he returns and reports:]

Senior Deacon (saluting with the sign)—Worshipful I find in waiting brother——, a Fellow Craft of this lodge, to be raised to the sublime degree of a Master Mason.

Worshipful Master (rising)—Brethren, brother——, a Fellow Craft of this lodge, is in the ante-room, waiting to be raised to the sublime degree of a Master Mason. He has been balloted for and duly elected. You have heard (or just heard) his examination, and if there are no objections we shall proceed to confer the degree upon him. [Pause.] There being none it is so ordered.

Worshipful Master (one rap)—Brother Secretary, you will retire and collect the usual fee from brother——. Brother Stewards, you will retire, prepare and announce brother—— for the third degree in Masonry.¹³²

NOTE 132.—“The time for tolling is now over; the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe to call him from the labors of earth to the eternal refreshments of heaven. Hence this is by far the most solemn and impressive of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the craft as the *sublime* degree.”—*Mackey's Ritualist*, page 108.

Secretary and Stewards meet at the altar, salute the Master in concert, and retire to the ante-room.

Secretary (having collected fee as ordered, enters and salutes)—Worshipful Master, the usual fee has been collected from brother ———.

Worshipful Master (one rap)—Brother Junior Warden, erect your column and call the craft from labor to refreshment, and to labor again at the sound of the gavel in the east. [The Master announces this recess or not, at his option, while the candidate is being prepared.]



PREPARATION OF CANDIDATE—MASTER MASON'S DEGREE.

The candidate, who now understands this degrading ceremony, having submitted to it twice before, accepts the Steward's invitation into the preparation-room, from the ante-room, and having handed the Secretary the initiation fee, is soon stripped to his shirt, puts on the lodge drawers, often dirty, which are rolled above both knees; both breasts are bared, and both arms to his elbows. Generally his shirt is taken off entirely. The cable-tow (a small rope) is put three times around his body, and a hoodwink is securely fastened over his eyes. A white apron is tied on, with bib turned down [See Appendix, Note i,] when he is "duly and truly prepared" for the third degree.

Worshipful Master (one rap, calling to order.)

Junior Deacon (with candidate at preparation-room door, taking candidate's hand, gives three raps with it upon the door.)

Senior Warden—Worshipful, while peaceably en-

gaged in the lawful pursuits of Masonry, there is an alarm at our inner door.

Worshipful Master—Brother Senior Deacon, you will hail the alarm.

[Senior Deacon, rod in hand, steps to the door and gives three loud raps on it, in answer to those of the Steward, when he opens the door partly, saying:]

Senior Deacon—Who comes here?

Steward—Brother ———, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light ¹³³ in Masonry by being raised to the sublime degree of a Master Mason.

Senior Deacon—Brother ———, is this of your own free will and accord?

Candidate—It is.

Senior Deacon—Brother Steward, is the candidate worthy and well qualified?

Steward—He is.

Senior Deacon—Is he duly and truly prepared?

Steward—He is.

Senior Deacon—Has he made suitable proficiency in the preceeding degrees?

Steward—He has.

Senior Deacon—Is he properly vouched for?

Steward—He is.

Senior Deacon—By what further right or benefit does he expect to gain admission?

Steward—By the benefit of the pass.

Senior Deacon—Has he the pass?

Steward—He has it not; I have it for him.

NOTE 133.—“The Mason is, from the moment of his initiation as an Entered Apprentice, to the time at which he receives the full fruition of Masonic light, an investigator—a laborer in the quarry and the temple, whose reward is to be Truth; and all the ceremonies and traditions of the Order tend to this ultimate design.”—*Mackey's Ritualist*, page 99.

Senior Deacon—Advance and communicate the pass.

Steward (whispering in *Senior Deacon's* ear)—*Tubal Cain.*

Senior Deacon—The pass is right.

Senior Deacon—Brother ——— you will wait with patience until the *Worshipful Master* is informed of your request and his answer returned. [He closes door, and returns in front of the altar.]

Senior Deacon (making the sign)—*Worshipful*, the alarm is caused by brother ———, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light¹³⁴ in Masonry by being raised to the sublime degree of a Master Mason.

Worshipful Master—Is this of his own free will and accord?

Senior Deacon—It is.

Worshipful Master—Brother *Senior Deacon*, is the candidate worthy and well qualified?

Senior Deacon—He is.

Worshipful Master—Is he duly and truly prepared?

Senior Deacon—He is.

Worshipful Master—Has he made suitable proficiency in the preceding degrees?

Senior Deacon—He has.

Worshipful Master—Is he properly vouched for?

NOTE 134.—"It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity and quickened into another and better existence. By its legend and all its ritual it is implied that we have been redeemed from the death of sin and sepulcher of pollution!"—*Mackey's Ritualist*, page 109.

Senior Deacon—He is.

Worshipful Master—By what further right or benefit does he expect to gain admission?

Senior Deacon—By the benefit of the pass.

Worshipful Master—Has he the pass?

Senior Deacon—He has it not; his conductor has it for him.

Worshipful Master—Give me the pass.

Senior Deacon (in an audible whisper)—*Tubal Cain*.

Worshipful Master—The pass is right; you will let him enter and be received in due form. [Senior Deacon repairs to preparation-room, taking a compass in his hand, opens the door without knocking, and says:]

Senior Deacon—Brother ———, it's the order of the Worshipful Master that you enter this lodge of Master Masons, and be received in due form. [The Steward conducts the candidate into the room six or eight feet, where he is met by Senior Deacon.]

RITE OF INDUCTION, OR SHOCK OF ENTRANCE.

Senior Deacon—Brother ———, upon your entering this lodge of Master Masons for the first time you are received on *both* points of the compass, extending from your naked left to right breast, [Senior Deacon presses both points of compass against his breast,] which is to teach you that, as the vital parts of man are contained within the breasts, so the most excellent tenets of our institutions are contained between the two points of the compass,¹³⁵ which are friendship, morality and brotherly love.

NOTE 135.—“The compasses are peculiarly consecrated to this degree because within their extreme points, when properly extended, are emblematically said to be enclosed the principal tenets of our profession, and hence the moral application of the compasses, in the third degree, is to those precious jewels of a Master Mason, Friendship, Morality and Brotherly Love.”—*Sickles's Monitor*, page 99.

RITE OF CIRCUMAMBULATION.¹³⁶

Having handed the compass to the Steward, the Senior Deacon now conducts the candidate slowly three times around the room, following the course of the sun. As he passes the station of the Junior Warden that officer gives one loud rap; when passing the Senior Warden in the west he does the same, and the Worshipful Master the same. When passing these stations the second time each give two raps; and when passing them the third time each give three raps. While thus passing around the lodge the Master usually reads the 12th chapter of Ecclesiastes, so timing the reading as to complete the chapter when the three circuits of the lodge are completed.

SCRIPTURE READING.¹³⁷

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that

NOTE 136.—"In the mysteries the candidate invariably represented the sun descending southward toward the reign of the evil principle, Ahriman, Silva or Typhon (darkness and winter); then figuratively to be slain, and after a few days to rise again from the dead and commence to ascend to the northward. It will be well for the Masonic student in tracing these analogies, to constantly bear in mind that in the rite of circumambulation the number of revolutions may and does vary according to different contingencies."—*Pierson's Traditions*, page 33.

NOTE 137.—"The passage of Scripture here selected is a beautiful and affecting description of the body of a man suffering under the infirmities of old age, and metaphorically compared to a wornout house about to fall into decay. How appropriate is such an introduction to the sublime and awful ceremonies of that degree in which death, the resurrection and life eternal are the lessons to be taught by all its symbols and allegories."—*Mackey's Rituals*, page 111.

look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—*Mackey's Ritualist*, page 110.

In city lodges, where there is a choir and organ, the following ode takes the place of the Scripture reading:

ODE—MASTER MASON'S DEGREE.

AIR—"Bonny Doon."

"Let us remember, in our youth,
Before the evil days draw nigh,
Our great Creator and his Truth!
Ere mem'ry fail and pleasures fly,
Or sun, or moon, or planets light,
Grow dark, or clouds return in gloom,
Ere vital spark no more incite,
When strength shall bow and years consume.

"Let us in youth remember Him!
Who formed our frame and spirits gave,
Ere windows of the mind grow dim,
Or door of speech obstructed wave;
When voice of bird fresh terrors wake,
And Music's daughters charm no more,
Or fear to rise, with trembling shake
Along the path we travel o'er.

"In youth to God let memory cling,
Before desire shall fail, or wane;
Or ere be loosed life's silver string,
Or bowl at fountain rent in twain;
For man to his long home doth go,
And mourners group around his urn,
Our dust to dust again must flow,
And spirits unto God return."

—*Sickels's Monitor*, page 100.

[Having completed the three circuits of the lodge, the Senior Deacon stops with the candidate in front of the Junior Warden, giving three raps on the floor with his rod.]

Junior Warden (rising)—Who comes here?

Senior Deacon—Brother ———, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light in Masonry by being raised to the sublime degree of a Master Mason.

Junior Warden—Is it of your own free will and accord?

Candidate—It is.

Junior Warden—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon—He is.

Junior Warden—Is he duly and truly prepared?

Senior Deacon—He is.

Junior Warden—Has he made suitable proficiency in the preceding degrees?

Senior Deacon—He has.

Junior Warden—Is he properly vouched for?

Senior Deacon—He is.

Junior Warden—By what further right or benefit does he expect to gain this favor?

Senior Deacon—By the benefit of the pass.

Junior Warden—Has he the pass?

Senior Deacon—He has it not; I have it for him.

Junior Warden—Advance and communicate the pass.

Senior Deacon (stepping forward and whispering)
—*Tubal Cain*.

Junior Warden—The pass is right. You will go to the Senior Warden in the west for his examination.

Senior Deacon (in front of Senior Warden, three raps on floor with rod.)

Senior Warden (rising)—Who comes here?

Senior Deacon—Brother ———, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light in Masonry by being raised to the sublime degree of a Master Mason.

Senior Warden—Brother ———, is it of your own free will and accord?

Candidate—It is.

Senior Warden—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon—He is.

Senior Warden—Is he duly and truly prepared?

Senior Deacon—He is.

Senior Warden—Has he made suitable proficiency in the preceding degrees?

Senior Deacon—He has.

Senior Warden—Is he properly vouched for?

Senior Deacon—He is.

Senior Warden—By what further right or benefit does he expect to gain this favor?

Senior Deacon—By the benefit of the pass.

Senior Warden—Has he the pass?

Senior Deacon—He has it not; I have it for him.

Senior Warden—Advance and communicate the pass.

Senior Deacon (gives it same as before)—*Tubal Cain*.

Senior Warden—The pass is right. You will go to the Worshipful Master in the east for his examination. [Senior Deacon obeys the order.]

Worshipful Master—Who comes here?

Senior Deacon—Brother ———, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light in Masonry by being raised to the sublime degree of a Master Mason.

Worshipful Master—Brother ———, is it of your own free will and accord?

Candidate—It is.

Worshipful Master—Brother Senior Deacon, is the candidate worthy and well qualified?

Senior Deacon—He is.

Worshipful Master—Is he duly and truly prepared?

Senior Deacon—He is.

Worshipful Master—Has he made suitable proficiency in the preceding degrees?

Senior Deacon—He has.

Worshipful Master—Is he properly vouched for?

Senior Deacon—He is.

Worshipful Master—By what further right or benefit does he expect to gain this favor?

Senior Deacon—By the benefit of the pass.

Worshipful Master (feigning astonishment)—Has he the pass?

Senior Deacon—He has it not; I have it for him.

Worshipful Master—Advance and communicate the pass.

Senior Deacon (whispering in Master's ear)—*Tubal Cain.*

Worshipful Master—The pass is right; and brother Senior Deacon, since the candidate comes endowed with all these necessary qualifications, you will re-conduct him to the Senior Warden in the west, with my order that he teach him how to approach the east by three upright regular steps, his feet forming an angle of a perfect square, his body erect at the altar, before the Worshipful Master in the east. [Order is obeyed.]

Senior Deacon (one rap, in front of Senior Warden)—Brother Senior Warden, it is the order of the Worshipful Master in the east, that you teach this candidate how to approach the east by three upright regular steps, his feet forming an angle of a perfect square, his body erect at the altar, before the Worshipful Master in the east.

Senior Warden (rising and facing the candidate to the east)—Brother ———, you will now take the Entered Apprentice step. [Candidate steps off with left foot, and brings heel of right to hollow of left.] You will now take the Fellow Craft step. [Candidate steps off with right foot, and brings heel of left to hollow of right.] You will now take one advance step with your left foot and bring the heel of your right to the heel of the left, your feet forming an angle of a perfect square. Stand erect. [Turns to Worshipful Master.] In order, Worshipful. [Senior Warden makes the sign and is seated.]

COVENANT OF THE LODGE.

Worshipful Master (rising)—Brother ———, before proceeding any further, it will again be necessary for

you to take an oath or obligation appertaining to this degree, which, as on a former occasion, I am happy to inform you, will not conflict with the duties you may owe to your God, your country, your neighbor, or yourself. With this assurance on my part, are you still willing to proceed?

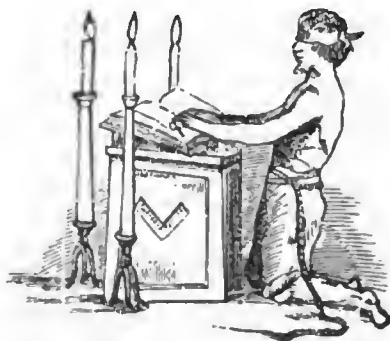
Candidate—I am.

Worshipful Master—Brother Senior Deacon, you will place the candidate at the altar of Masonry in due form. [Order is obeyed.]

Worshipful Master—(three raps, all rise, and as in the preceding degrees, all but the Wardens form in two rows, running east and west, on each side of the altar; then Master rises, removes his hat, and advances to the candidate as he kneels at the altar).

Worshipful Master—You will say “I,” pronounce your name in full, and repeat after me:

OBLIGATION—MASTER MASON'S DEGREE.



I, ———, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to Him and dedicated to the holy Saint Johns, do hereby and hereon [Master places his hand on candidate's

Candidate Taking Master Mason's Obligation.

hands, on the Bible], most solemnly and sincerely promise and swear: That I will always hail, ever conceal¹³⁸ and never reveal any of the secret arts, parts, or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Master Masons, nor unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear that I will stand to and abide by all the laws, rules, and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitutions, laws and edicts of the Grand Lodge under which the same shall be held.

Further, that I will answer and obey all due signs and summonses¹³⁹ sent to me from a Master Mason's lodge, or given me by a brother of this degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities

NOTE 138.—"The Mason who properly appreciates the secrets which he has solemnly promised never to reveal will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats, and subject himself by the indulgence in habits of excess to discover that which should be concealed, and thus merit and receive the scorn and detestation of his brethren."—*Mackey's Lexicon, Art. Temperance.*

NOTE 139.—"The Mason who disobeys a due summons subjects himself to severe penalties."—*Morris's Dictionary, Art. Disobedience.*

may require, and my ability permit, without material injury to myself or family.

Further, that I will keep a worthy brother Master Mason's secret¹⁴⁰ inviolate, when communicated to and received by me as such, murder and treason excepted.

Further, that I will not aid nor be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in his nonage, an atheist, a madman nor a fool,¹⁴¹ knowing them to be such.

Further, that I will not sit in a lodge of clandestine¹⁴² Masons, nor converse upon the subject of Masonry with a clandestine Mason, nor with one who has been expelled or suspended from a lodge, while under that sentence, knowing him or them to be such.

Further, that I will not cheat, wrong nor defraud a Master Mason's lodge, nor a brother of this degree knowingly, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.

Further, that I will not knowingly strike a brother

NOTE 140.—"At Tyre the mysteries of Bacchus had been introduced by the Dionysian artificers, and into their fraternity Hiram in all probability had, as I have already suggested, been admitted. Freemasonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, added now to its doctrines the guard of secrecy, which, as Dr. Oliver himself remarks, was necessary to preserve them from perversion or pollution. This, then, it seems to me, is the true connection between the mysteries and speculative Freemasonry."—*Mackey's Lexicon, Art. Mysteries.*

NOTE 141.—"Such a person is classed with atheists, madmen and fools, who cannot be made Masons."—*Morris's Dictionary, Art. Irreligious Libertine.*

NOTE 142.—"With clandestine lodges or Masons regular Masons are forbidden to associate or converse on Masonic subjects"—*Mackey's Lexicon, Art. Clandestine.*

Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family, or property.

Further, that I will not have illicit carnal intercourse¹⁴³ with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.

Further, that I will not give the grand Masonic word in any other manner or form than that in which I shall receive it, and then in low breath.

Further, that I will not give the Grand Hailing Sign of Distress, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction; and if ever I should see or hear it given by a worthy brother in distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain,¹⁴⁴ my bowels taken from thence and

NOTE 143.—SEVENTH WRITTEN LAW OF MASONRY. "No Mason shall debauch or have carnal knowledge of the wife, daughter or concubine of his Master or Fellows."—*Mackey's Jurisprudence*, page 46.

NOTE 144.—"Making a covenant was a solemn binding of each other to the performance of a mutual promise by outward ceremonies, of cutting a beast in twain and passing between the parts thereof, as if they would say: 'Thus let it be done to him, and thus let his body be cut in two who shall break this covenant.'" —*Pierson's Traditions; Subject, Master Mason's Degree*, page 202.

burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this my Master Mason's obligation. So help me God and keep me steadfast in the due performance of the same.

Worshipful Master—Brother ———, in token of your sincerity you will detach your hands and kiss the Holy Bible, which now lies open before you. [Senior Deacon assists him in doing so.]

Worshipful Master—Brother Senior Deacon, you will now release the brother from the cable-tow, as he is bound to us by a stronger tie. [Senior Deacon obeys the order. The Master puts on his hat again, retires a few steps from the candidate, but facing him; in some lodges the Stewards or Deacons cross their rods over his head, when he addresses candidate:].

Worshipful Master—Brother ———, in your present condition what do you most desire?

Candidate (prompted by Senior Deacon)—Further light in Masonry.

Worshipful Master—Brethren, you will please stretch forth your hands and assist me in bringing this brother to further light in Masonry. [All but the Wardens being in two lines from east to west, Master at east end of lines, the Stewards cross their rods over his head.] In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said Let there be light, and there was light.

SHOCK OF ENLIGHTENMENT.

[At the word "light" the Senior Deacon snatches off the hoodwink, and all strike their hands together and stamp with right foot.]

Worshipful Master—And there is light. [See cut.]



Shock of Enlightenment, Master Mason's Degree.

[In most lodges all make the due-guard of a Master Mason, instead of clapping hands and stamping.]

Worshipful Master (advancing towards candidate)—Brother ———, on being brought to light on this degree, all you discover more than you have heretofore done are, both points of the compass elevated above the square, which is to teach you, never to lose sight of the moral application of this useful and valuable instrument, which teaches friendship, morality and brotherly love. [Master retires eight or ten steps and begins the step.]

Worshipful Master—Brother ———, you now behold me, as Master of this lodge, approaching you from the east [Master makes step], under the due-guard [Master makes it] and sign [Master makes it] of a Master Mason.

Worshipful Master—This is the due-guard, and alludes to the position in which your hands were placed when you took your obligation, both hands resting on the Holy Bible, square and compass, called the due-guard of a Master Mason. [Master makes it as follows.]



DUE-GUARD OF A MASTER MASON.

Extend both hands in front of the body, height of hips, palms down, thumbs nearly touching each other. [See cut.]

Worshipful Master (continuing)—This is the sign of a Master Mason, and alludes to the penalty of your obligation, wherein you have solemnly sworn that you would sooner

Due-Guard,
Master Mason

have your body severed in twain, your bowels taken from thence, etc., than violate any part of it. [Master makes it as follows:]



Sign, Master
Mason.

SIGN OF A MASTER MASON.

Made from due-guard, by dropping left hand and drawing right hand across the bowels to the right, thumb toward the body, height of hips. [See cut.]

Worshipful Master (continuing)—This sign is always to be given upon entering or retiring from a lodge of Masters, or rising to address the *Worshipful Master*, or being addressed by him.

Worshipful Master (advances to candidate)—In token of the continuance of my brotherly love and friendship, I have again the pleasure of presenting you with my right hand [takes candidate's right hand], and with it the pass and token of a pass of a Master Mason; but as you are uninformed, brother Senior Deacon will answer for you. You take me as I take you (presses his thumb hard on second knuckle of candidate's right hand, candidate pressing same knuckle of Master's hand.) This, you will remember, is the real grip of a Fellow Craft. [See page 203.]

Worshipful Master—Will you be off or from?

Senior Deacon—From.

Worshipful Master—From what and to what? [See Appendix, Note c].

Senior Deacon—From the real grip of a Fellow Craft to the pass grip of a Master Mason.

Worshipful Master—Pass. [The Master moves his thumb to the space between second and third knuckles of candidate's hand, and the Senior Deacon moves the thumb of the candidate to same space of the Master's hand. [See cut.]

Pass-Grip, Master Mason.

Worshipful Master (pressing hard with his thumb)—What is this?

Senior Deacon—The pass-grip of a Master Mason.

Worshipful Master—Has it a name?

Senior Deacon—It has.

Worshipful Master—Will you give it me?

Senior Deacon—I did not so receive it, neither will I so impart it.

Worshipful Master—How will you dispose of it?

Senior Deacon—I will letter it or syllable it.

Worshipful Master—Syllable it and begin.

Senior Deacon—Nay, you begin.

Worshipful Master—Begin you.

Senior Deacon—Tu.

Worshipful Master—Bal.

Senior Deacon—Cain.

Worshipful Master—Tubal.

Senior Deacon—Tubal Cain.

Worshipful Master (turning to candidate)—The name of this grip, my brother, is Tubal Cain, who was the first known artificer or cunning workman in metals.

You will now arise and salute the Junior and Senior Wardens as a Master Mason. [Master now returns to his station, gives one rap with his gavel, seating himself and the lodge. The Senior Deacon perambulates the lodge with the candidate, passing the Worshipful Master's station first, then to the Junior Warden, where they halt, the Junior Warden rises, and the three make the step, due-guard and sign of a Master Mason together, when they pass to the station of the Senior Warden, who rises, and the three make the step, due-guard and sign together, when the Senior Deacon conducts the candidate to the east again, and when on a line with the altar, facing the Worshipful Master, he halts them with one rap.]

Worshipful Master—How do you find it in the south, brother Junior Warden?

Junior Warden (rising and making sign)—All right in the south, Worshipful.

Worshipful Master—How in the west, brother Senior Warden?

Senior Warden (rising and making sign)—All right in the west, Worshipful.

Worshipful Master—Brother Senior Deacon, you will re-conduct the candidate to the Senior Warden in the west, with my order that he teach him how to wear his apron as a Master Mason. [Candidate is conducted to the Senior Warden.]

Senior Deacon (one rap with rod in front of Senior Warden)—Brother Senior Warden, it is the order of the Worshipful Master in the east, that you teach this brother how to wear his apron as a Master Mason.

Senior Warden (rising and advancing to candidate)—*Brother* ——, Entered Apprentices wear their aprons with the bib turned up [he turns it up]; Fellow Crafts with the bib turned down [he turns bib down]; as a Master Mason you will wear yours with the right corner turned up in the form of a trowel, thus to distinguish you as a Master Mason, or overseer of the work, and return to the east. [See Appendix, Note i.] [*Senior Warden* returns to his station; *Senior Deacon* conducts candidate in front of the *Worshipful Master*, and then takes his seat.]

Worshipful Master (taking a small trowel in his hand)—*Brother*———, being clothed as a Master Mason, you are entitled to your working tools.

WORKING TOOLS OF A MASTER MASON.



“The working tools of a Master Mason are all the implements of masonry indiscriminately, but more especially the *Trowel*. The trowel” is an instrument made use of by operative masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affec-

NOTE 143.—“In the explanation of the Master’s emblem, the trowel, it is finely said that we are taught to make use of it for the purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society, of friends and brothers.”—*Morris’s Dictionary, Art. Cement.*

tion; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree."

—*Mackey's Ritualist*, page 111.

Worshipful Master (continuing)—You will now be re-conducted to the place from whence you came, re-invested of what you have been divested, and await my further will and pleasure. [Here the Master looks at his watch, and adds something about the candidate being able to see the closing ceremonies if he is expeditious, the object being to make him believe that he has received the whole degree. He is conducted to the altar by the Senior Deacon, salutes the Worshipful Master with the sign, when the Stewards take charge of him, conduct him into the preparation-room, and help him on with his clothing.

SECOND SECTION.¹⁴⁶

[While the candidate is getting his clothes on, the lodge is usually "called from labor to refreshment"

NOTE 146.—"The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones, the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form. The idea of the legend was undoubtedly borrowed from the ancient mysteries, where the lesson was the same as that now conveyed in the third degree of Masonry."—*Mackey's Ritualist*, page 112.

"The legend of the Temple Builder constitutes the very essence and identity of Masonry."—*Mackey's Jurisprudence*, page 20.

(takes a recess), and while thus "called off" the "canvas," "setting maul" and "low twelve bell" are brought in.

The "canvas," as its name indicates, is a large blanket made out of stout canvas, around the edge of which are loops to take hold of. The canvas is used to catch the candidate in when knocked over by the "setting maul" in the hands of the third ruffian, Jubelum, who is usually personated by the Worshipful Master himself.

The "setting maul" is either a hollow gutta percha or stuffed leather ball with a wooden handle, with which Jubelum strikes the candidate on the forehead just before tumbling him into the "canvas."

The bell, which is simply a gong on a small wooden box, operated by a spring, is put near the Master's chair, and the setting maul and canvas are put out of sight, frequently under the Secretary's desk. The Master appoints "the three ruffians" and twelve others, who act as conspirators (all pretended Fellow Crafts, but really Master Masons), who are to aid in representing the murder and resurrection of the candidate, as "our Grand Master Hiram Abiff."

The candidate being dressed, a small plumb (the Junior Warden's jewel) is suspended from his neck, and he is led into the lodge room again, where he is warmly greeted by the Worshipful Master, Wardens and brethren, to confirm his belief that the degree is completed.]

Worshipful Master—Brother — — , you will please approach the altar. [Candidate steps forward in front of altar.]

Worshipful Master—Brother ———, you now possibly consider yourself a Master Mason, and as such entitled to all the rights and benefits appertaining to this degree? [Candidate assents.]

Worshipful Master—I presume you do, from the jewel you now wear as a Warden of this lodge. It becomes my duty, however, to inform you that you are not, but far from it. You have yet to endure one of the most trying scenes, probably, that ever human nature endured. You have a rough and rugged path¹⁴⁷ to travel, beset with ruffians, if not with murderers; the instance has been known, and should you even lose your life in the conflict, you will not be the first. You must therefore remember in whom you put your trust, and that he who endureth to the end, the same shall be saved. You have on a former degree had some one to pray for you, but now you have none; you must pray for yourself. You will therefore suffer yourself again to be hoodwinked, and pray,¹⁴⁸ either mentally or

NOTE 147.—“None but he who has visited the holy of holies and traveled the *road of peril* can have any conception of the mysteries unfolded in this degree.”—*Mackey's Lexicon, Art. Master Mason.*

NOTE 148.—“Again is the lesson taught here, as it was in the first degree, that a Mason should enter upon no great and important labor without first invoking the blessing of Deity. But the symbolism here is still further extended, and the candidate, representing one who is about to enter upon the pilgrimage of life and all its dangers and temptations, first is supposed to lay down upon his trestle-board the designs of labor, of honest ambition, or virtuous pleasure upon which he is about to enter, and then to invoke the protection and blessing of the Grand Architect of the Universe upon his future career.”—*Mackey's Ritualist, page 118.*

orally, as you choose, but to signify when you have done, you will say amen, arise and make your progress. Kneel where you are, pray mentally or orally, as you prefer, but when you have done say amen, and arise.

[Senior Deacon hoodwinks the candidate and causes him to kneel¹⁴⁹ on both knees, waits a few minutes, and should he delay too long, whispers to the candidate to say amen aloud.]

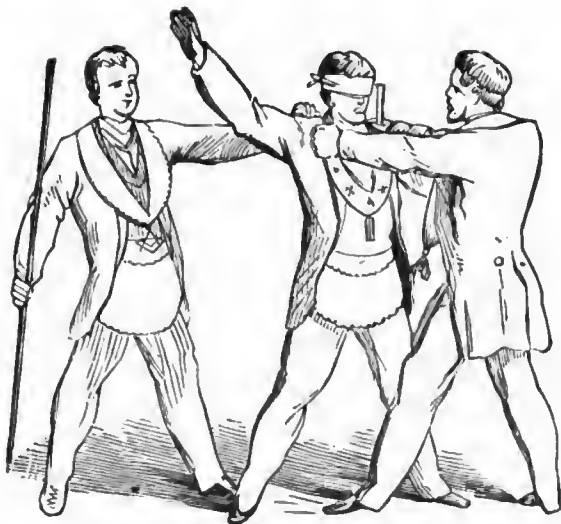
Candidate—Amen.

[Candidate is assisted to rise, and, conducted by the Senior Deacon, perambulates the lodge room once, and when he again approaches the station of the Junior Warden, meets the first ruffian.]

Jubela (grabbing him by both collars and shaking him roughly)—Grand Master Hiram, I am glad to meet you thus alone. I have long sought this opportunity. You well remember that you promised us that when the temple was completed we should receive the secrets of a Master Mason, whereby we might travel in foreign countries, work and receive Master's wages. Behold! the temple is now about to be completed, and we have not received that which we have so long sought. At first I did not doubt your veracity, now I do. I therefore now demand of you the secrets of a Master Mason.

Senior Deacon (for candidate)—Brother, this is an un-

NOTE 149.—"The esoteric drama of the Master Mason's degree contains within it all the elements of sublime tragedy, such as in the prolific mind of a Shakespeare would branch out into Hamlets, Macbeths and Othellos."—*Morris's Dictionary*, Art. *Master Mason*.



PLAYING MURDER: Scene I.—Assault by “Jubela” on the Candidate, alias “Grand Master Hiram Abiff.”

usual way of asking for them; it is neither a proper time nor place; be true to your engagements and I will to mine. Wait until the temple is completed, and then if you are found worthy and well qualified, you will undoubtedly receive them; but until then you cannot.

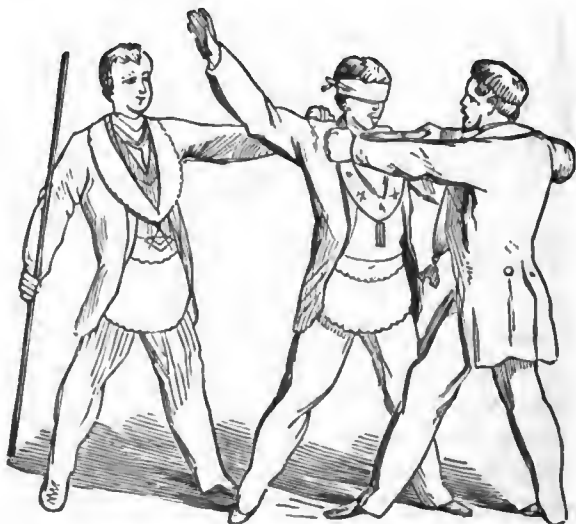
Jubela (shaking him again)—This does not satisfy me; talk not to me of time or place, but give me the secrets of a Master Mason or I will take your life.

Senior Deacon (for candidate)—I cannot, neither can they be given except in the presence of three—Solomon, king of Israel; Hiram, king of Tyre; and myself.

Jubela (shaking candidate still more violently)—This does not satisfy me; I'll have no more of your caviling. Give me the Master's word, or I'll take your life in a moment!

Senior Deacon (for candidate) I will not.

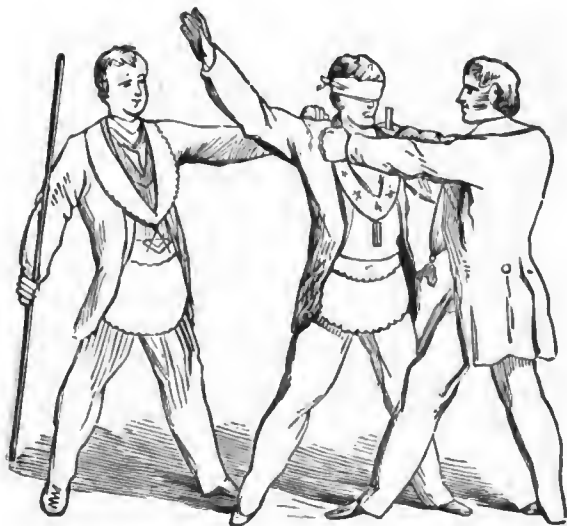
[*Jubela* draws the twenty-four inch gauge across candidate's throat, as if it were a knife. He then steps aside, and the Senior Deacon hurries the candidate off to the station of the Senior Warden in the west, to meet the second ruffian.]



PLAYING MURDER: Scene II.—“*Jubela*” draws the 24-inch gauge across his throat.

Jubelo (seizing candidate and shaking him)—Give me the secrets of a Master Mason.

Senior Deacon (for candidate)—I cannot.



PLAYING MURDER: *Scene III.*—Assault by “Jubelo” on the Candidate, alias “Grand Master Hiram Abiff.”

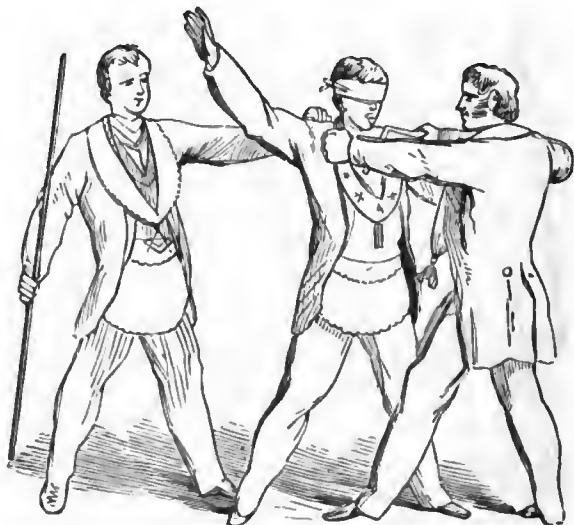
Jubelo (fiercely)—Give me the secrets of a Master Mason or I’ll take your life. [Shakes him with greater violence.]

Senior Deacon (for candidate)—I shall not.

Jubelo (more fiercely shaking the candidate)—Give me the Master’s word or I’ll take your life in a moment.

Senior Deacon (for candidate)—I will not.

[Jubelo strikes candidate's breast a light blow with the square. Six men now come forward to the north-east corner of the room at the signal of the Master, and take hold of the canvas in which to catch the candidate, who is hurried over to that corner to meet the third ruffian.]



PLAYING MURDER: *Scene IV.*—"Jubelo" strikes him with the square on left breast.

Jubelum (grasping candidate by both collars)—Give me the secrets of a Master Mason. [Shakes him fiercely.]

Senior Deacon (for candidate)—I can not.

Jubelum (fiercely)—Give me the secrets of a Master Mason or I'll take your life.

Senior Deacon (for candidate)—I shall not.

Jubelum (more fiercely)—You have escaped Jubela and Jubelo, but me you cannot escape; my name is Jubelum; what I purpose that I perform. I hold in my hands an instrument of death, [touches the candidate's forehead with the setting maul, which is rubber or stuffed leather,] therefore give me the Master's word or I'll take your life in a moment. [Shakes him as if he would tear him in pieces, and brings him so as to tumble him into the canvas, which is held on a slant, the end nearest the candidate being lowest.]



PLAYING MURDER: *Scene V.*—Assault by "*Jubelum*" on the Candidate, alias "*Grand Master Hiram Abiff*."

Senior Deacon (for candidate)—I will not.¹⁵⁰

Jubelum (striking him with the stuffed setting maul

NOTE 150.—"In the lecture of the Master Mason a notable example of Fortitude is given."—*Morris's Dictionary, Art. Fortitude.*

and giving him a push backward into the canvas. See cut.)—Then die.



PLAYING MURDER: *Scene VI.*—"Jubelum" kills him with the Setting Maul and tumbles him into the Canvas.

[The candidate, alias Hiram Abiff, now supposed to be dead, is laid down; and the canvas drawn up around him, when all but Jubela, Jubelo and Jubelum retire. Every one being perfectly silent, the floor work of the tragedy proceeds.]

Jubelum (feigning astonishment)—Is he dead?

Jubela (putting his hand on forehead of candidate)—He is, his skull is broken!

Jubelo—What horrid deed is this we have done?

Jubela—We have murdered¹⁵¹ our Grand Master, Hi-

NOTE 151.—"It was the duty of Hiram Abiff to superintend the workmen and the reports of his officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labor, to go into the temple and offer up his prayers to Jehovah for a blessing on the work. These religious customs were faithfully performed for the first six years in the secret recesses of his lodge, and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the cornerstone of the building, he retired as usual, according to our traditions, at the hour of high twelve, and did not return alive."—*Pierson's Traditions*, page 162.

ram Abiff, and have not obtained that we have sought. This is no time for reflection. The question is now, what shall we do with the body?

Jubelum (in horror-stricken tones)—We will bury it in the rubbish of the temple until low twelve [midnight] and then we'll meet and give it a decent burial.

The three Ruffians (together)—Agreed. [The three ruffians, assisted by three others, now carry him from the northeast to the southeast corner, where he is laid down, and anything to represent the "rubbish" of the temple, often a chair or two, are laid on him, when the six again retire.]

[The room is darkened to represent night, and the three ruffians go over to the west end of the lodge room, where they pretend to be digging a grave. The Master very slowly gives twelve strokes on the gong, or "low twelve bell," when the ruffians approach the candidate again.]

Jubelum—Hallo! Is that you, Jubela?

Jubela—Yes.

Jubelum—Is that you, Jubelo?

Jubelo—Yes.

Jubela and Jubelo (together)—Is that you, Jubelum?

Jubelum—Yes. Well, we have now met according to agreement, and now what shall we do with the body?

Jubela—We will carry it a westerly course from the temple to the brow of the hill west of Mount Moriah,

NOTE 152.—"It is probable that the sprig alluded to in the ritual is a mythological one. In the last century a phrase like the following was used. 'His tomb was in the rubbish and filth cast forth of the temple, and an *acacia* bloomed over his grave.' * * * The York legend says that the place was the *sea side*."—*Pierson's Traditions*, page 215.

where we have been and dug a grave due east and west, six feet perpendicular.

Jubelo and Jubelum (together)—Agreed. [The same six take the body on their shoulders and carry it to the pretended grave, in front of the Senior Warden's station, carrying it around the lodge once, sometimes twice, first, when they lower it to the floor and again retire.]

Jubelum (taking the Senior Warden's column from its pedestal)—Now let us plant an acacia¹ in the head of the grave [he stands it at candidate's head], in order to conceal it, and that the place may be known should occasion ever require.

Jubela—Now let us make our escape out of the country. [They enter the preparation-room, where they remain a moment, then pass to the ante-room, when they enter the lodge, where they meet some one, usually the Junior Deacon, representing a sea captain at the port of Joppa.²]

Jubela—Hallo! friend. Are you a sea captain?

Sea Captain—I am.

Jubelo—Are you going to put to sea soon?

Sea Captain—Immediately.

Jubelum—Whither are you bound?

Sea Captain—To Ethiopia.

Jubela—The very port we wish to go. We should like to get a passage with you; three of us.

NOTE 153.—“Much of the Masonic history of the acacia is incommunicable, but it may be permitted to say that its evergreen nature, united to other circumstances, is intended to remind us of the immortality of the soul.”—*Mackey's Lexicon*, Art. *Acacia*.

NOTE 154.—“The degrees of Master Mason and Mark Master contain many allusions to Joppa, it being the only seaport accessible to Jerusalem, and, therefore, the point of debarkation to Ethiopia, Phœnicia, and all other places in the west.”—*Morris's Dictionary*, Art. *Joppa*.

Sea Captain—Very well, you can have a passage, I suppose; you are three brothers, workmen from the temple at Jerusalem, are you not?

Jubelo—We are.

Sea Captain—I should be glad of your company; you have a pass from King Solomon, I presume?

Jubelum (feigning astonishment)—No, we have no pass; we did not know that it was necessary; we were sent out in haste and on urgent business; there was nothing said about giving us a pass; presume it was forgotten or not deemed necessary.

Sea Captain—What, no pass?

Jubela—We have none.

Sea Captain—If that is the case you will not get a passage with me, I assure you; this is expressly forbidden, so you may set your hearts at rest.

Jubelo—We must go back and get a pass, if that is the case.

Sea Captain—The sooner the better, suspicious characters. [They approach the prostrate candidate.]

Jubela—Well, what shall we do in this case?

Jubelo—We will go to some other port.

Jubelum—But it is as well known at other ports as in this, and if such are the regulations, we shall not get a passage from any port, and what will become of us?

Jubela—We shall soon be taken and put to death.

Jubelo—We will secrete ourselves till nightfall and steal a small boat and put to sea.

Jubelum—We never can make our escape in that way,

it is a dangerous coast and we shall be taken, for by this time, or soon hereafter, the sea coast will be lined with our pursuers, therefore let us flee¹⁵⁵ into the interior part of the country, and avoid being taken as long as possible.

Jubela and Jubelo (together)—Agreed. [They hurry into the preparation-room, and the Master goes into the ante-room, and the members commence singing, loud talking, and whistling, making a great confusion.]

Some Members—Well, brothers, nothing to do to-day, no work laid out, no designs drawn on the trestle-board.

Worshipful Master (Now representing King Solomon; one rap, calling to order.)—What makes all this confusion among the workmen? Why are they not at work as usual?

Senior Warden (rising and making Fellow Craft sign)—Most Worshipful King Solomon, there is no work laid out for us, and it's said we can have none at present, owing to there being no designs drawn on the trestle-board; for this reason many of us are idle.

Worshipful Master—No work laid out? No designs drawn on the trestle-board? What is the meaning of this? Where is our Grand Master Hiram?

Senior Warden—We do not know, Most Worshipful King Solomon; he has not been seen since high twelve yesterday.

Worshipful Master—Not been seen since high twelve

NOTE 155.—“He paints them as fleeing, in the extremity of their fear, to the same place of refuge as those which the traditions of Masonry inform us were sought in their remorse by the persons to whom allusion is made above. ‘They shall go,’ says Isaiah (li:21) ‘into the clefts of the rocks.’”—*Pierson's Traditions*, page 219.

yesterday? I fear that he is indisposed. It is my order that strict search be made for him through the several apartments of the temple, and due inquiry made. Let him be found, if possible.

Several Members (traveling noisily around)—Have you seen anything of our Grand Master Hiram Abiff?

Response—Not since high twelve yesterday.

Worshipful Master—(Gives one rap, when silence is restored.)

Senior Warden (making sign of Fellow Craft)—Most Worshipful King Solomon, due search has been made; he cannot be found in or about the temple, nor heard of.

Worshipful Master (in tones of sorrow)—I fear that some accident has befallen him. Brother Grand Secretary, you will go out and see the craft all assembled, the several rolls called, and returns made as soon as possible. [Secretary, taking a long strip of paper on which are fifteen or twenty Jewish names, retires to the ante-room, and all of the brethren that can be spared also enter the ante-room.]

Secretary—Hail craftsmen, it is King Solomon's order that every roll be called and returns made as soon as possible.

Secretary (after waiting a moment)—Amaziah! Here. Azariah! Here. Caleb! Here. Elijah! Here. Gedaliah! Here. Isaiah! Here. Jubela! [No response.] Jubela! [Still no response.] Jeduthan! Here. Jubelo! [No response.] Jubelo! [Still no response.] Jeremiah! Here. Jubelum! [No response.] Jubelum! [Still no response.] Lamech! Here. Methuse-lah! Here. Noah! Here. Obadiah! Here. Stephen! Here. Zebulun! Here.

Secretary (making sign of a Fellow Craft, having returned and approached the altar)—Most Worshipful King Solomon, the rolls have been called and returns received, by which it appears that three Fellow Crafts are missing, namely: Jubela, Jubelo and Jubelum, who from the similarity of their names, I presume are brothers, and men from Tyre. [Three loud raps are heard on door of lodge-room.]

Junior Deacon (making sign of Fellow Craft)—Most Worshipful King Solomon, there are at the gate twelve¹⁵⁶ Fellow Crafts, who wish to be admitted; they say that they come with important tidings.

Worshipful Master—Let them be admitted.

Junior Deacon (opening the door)—Come in, you twelve Fellow Crafts. [They enter and form a line in front of the Worshipful Master, when their leader says:]

Leader (making Fellow Craft sign)—Most Worshipful King Solomon, we've come to inform you that fifteen of us Fellow Crafts, seeing the temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby we might travel in foreign countries and receive master's wages, entered into a horrid conspiracy to extort them from our Grand Master Hiram Abiff, or take his life. But, reflecting with horror on the atrocity of the crime, twelve of us recanted; the other three seemed to persist in their murderous design and we fear that they have taken his life. We, therefore, now appear before your majesty, clothed

NOTE 156.—“The number 12 was celebrated as a mystical number in the ancient systems of sun-worship, of which it has already been said that Masonry is a philosophical development. The number there referred to the twelve signs of the zodiac, and in those Masonic rites in which the Builder is made the symbol of the sun, the twelve Fellow Crafts refer to the twelve signs in which alone the sun is to be sought for.”—*Mackey's Ritualist*, page 113.

in white gloves and aprons, in token of our innocence," acknowledge our premeditated guilt, and humbly implore your pardon. [All kneel upon the left knee, making Fellow Craft due-guard at same time.]

Worshipful Master—Arise, divide yourselves in parties, and travel three east, three west, three north, and three south, with others whom I shall appoint, in pursuit of the ruffians, and return not without tidings. [Three of them pass by way of the preparation-room into the ante-room, and thence into the lodge room, to the supposed port of Joppa, where they meet the Junior Deacon, or some one else representing a sea captain. We will designate them as Fellow Craft A, B and C.]

Fellow Craft A—Hallo! friend; have you seen any strangers pass this way?

Sea Captain—I have; three.

Fellow Craft A—Describe them, if you please.

Sea Captain—They appeared to be workmen from the temple, seeking a passage into Ethiopia; but not having King Solomon's pass were not able to obtain one, and returned back to the country.

Fellow Craft A (to the other two Fellow Crafts)—The very fellows we are in pursuit of. You say they returned back into the country?

Sea Captain—Yes.

Fellow Craft A—Well, we must run back in pursuit of them. [They enter, and stop in front of Worshipful Master.]

NOTE 157.—"An old legend says that 'twelve Fellow Crafts carry a sprig of cassia in their hands in token of their innocence'; another, that after making a discovery, they stuck a sprig of cassia in the ground to mark the place, and went and informed King Solomon."—*Pierson's Traditions*, page 215.

Fellow Crafts (making sign)—Tidings from the west.

Worshipful Master—Well, report.

Fellow Craft A—I being one who pursued a westerly course, coming down near the port of Joppa, met a seafaring man¹⁵⁸ [See Appendix, Note j,] of whom I inquired if he had seen any strangers pass that way; he informed me that he had, three, who from their appearance were workmen from the temple, seeking a passage into Ethiopia, but not having King Solomon's pass were not able to obtain one, and returned back into the country.

Worshipful Master—Disguise yourselves and travel as before, with positive injunctions to find the ruffians, and with as positive assurance that if you do not, the twelve shall be deemed the murderers and severally suffer for the crime committed. [They slowly pass around through the preparation-room and ante-room into the lodge-room again, stopping close by the prostrate candidate.]

Fellow Craft A—Well, brother, I am tired, I must sit down and rest before I can go any further. [Sits down at head of candidate.]

Fellow Craft B—Well, I am tired.

Fellow Craft C—What course shall we pursue now? We must not go and report ourselves, if we do the twelve will be put to death; here are three of the poor fellows here with us, we must not go and give them up to be put to death.

NOTE 158.—"A WAYFARING MAN. The word means a traveler, one who passes over the road. * * * Such a man, having perhaps just landed at Joppa, and on his way to the interior, would be most likely to be met near that city, and would be best enabled to give any information wanted as to the condition of the shipping in the harbor, or in relation to any other matter connected with a passage."—*Mackey's Ritualist*, page 115.

Fellow Craft A—We must take a northwest or a southwest course, and be off again, and which way shall we go?

Fellow Craft B—We will go a southwest course.

Fellow Craft C—Well, come on, brothers, we must be going. [Moves slowly on.]

Fellow Craft A (attempting to rise, catching hold of the column representing the sprig of acacia)—Hallo! what makes this acacia come up so easily? The ground has been newly broken; the size of a grave. [The ruffians, from pretended clefts in the rocks, really from the preparation-room, now take part in the farce, Jubela beginning as the word "grave" is pronounced.]

Jubela—O! that my throat had been cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff! [The three whisper to each other, "That is the voice of Jubela," after which Jubelo's voice is heard, as follows:]

Jubelo—O! that my breast had been torn open, my

NOTE 159.—"In the initiation of life and death, of which the initiation in the third degree is simply emblematic, *innocence* must for a time lie in the grave—at length, however, to be called by the Grand Master of all things to *immortality*."—*Mackey's Ritualist*, page 118.

NOTE 160.—"The Temple Builder is, in the Masonic system, the symbol of humanity, developed here and in the life to come; and as the temple is the visible symbol of the world, its architect becomes the mythical symbol of man, the dweller and worker in the world; and his progress by the gates is the allegory of man's pilgrimage through youth, mankind and old age, to the final triumph of death and the grave."—*Mackey's Ritualist*, page 113.

heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air, [See Appendix, Note *f*] ere I had consented to the death of so good a man as our Grand Master, Hiram Abiff. [The three whisper to one another that this is the voice of Jubelo. Then Jubelum's voice is heard, hoarsely exclaiming:]

Jubelum—It was I that gave the fatal blow. It was I that killed him! O! that my body had been severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I am, ere I had caused the death of so good a man as our Grand Master, Hiram Abiff!

Fellow Craft A—That is the voice of Jubelum. These are the ruffians; they are confessing their crime. Now what shall we do?

Fellow Craft B—They are desperate men. It will be a serious undertaking to capture these murderers.

Fellow Craft C—There are but three of them, and there are three of us. We have truth and justice on our side, and our trust is in God. Let us rush in, seize, bind, and take them before King Solomon.

All—Agreed. [They rush into the preparation-room, a short scuffle is supposed to follow, when each, leading a ruffian, brings him in front of King Solomon.]

Fellow Craft B (making sign)—Most Worshipful King Solomon, I being one who pursued a westerly course, and on my return, after several days spent in fruitless search, being more weary than the rest,

sat down on the brow of a hill"" to rest and refresh myself; and on arising accidentally caught hold of an acacia,"" which easily giving way excited my curiosity. I hailed my companions, and on examination I found it to be a grave. At this time another party arrived with the ruffians, who reported that while sitting down to rest, they heard the following horrid exclamations from the clefts of an adjacent rock."" The first was the voice of Jubela, exclaiming: "O! that my throat had been

NOTE 161.—"The *small hill* near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a *small hill*; it was situated in a *westerly direction* from the temple, and was near Mount Moriah; it was on the direct road from Jerusalem to Joppa, and is thus the very spot where a *weary brother*, traveling on that road, would find it convenient to *sit down to rest and refresh himself*; and it was outside of the gate of the temple; and lastly, there are several caves or *clefts in the rocks* in the neighborhood, one of which, it will be remembered, was, subsequently to the time of this tradition, used as the sepulchre of our Lord. The Christian Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems—the Masonic and Christian—must suggest."—*Mackey's Ritualist*, page 116.

NOTE 162.—"The *sprig of acacia* is an important symbol in Freemasonry. * * * Its name in Hebrew is *shittah*, or in the plural *shittim*, and it was always esteemed as a sacred tree by the Israelites. The Tabernacle and its furniture, with the Ark of the Covenant, were made out of it, and it was consecrated from among the other trees of the forest to sacred purposes. As a symbol it received among the ancients three interpretations: 1. In consequence of its incorruptible and evergreen nature, it was readily adopted as a symbol of the IMMORTALITY OF THE SOUL. 2. In allusion to the derivation of its name, among the Greeks, from a word which signifies *freedom from sin*, it was also adopted as a symbol of INNOCENCE. 3. Like all the other sacred plants, such as the myrtle, the mistletoe, and the lotus, which were used in the Ancient Mysteries, it became a symbol of INITIATION."—*Mackey's Ritualist*, page 117.

NOTE 163.—"The whole of Palestine is very mountainous, and these mountains abound in deep clefts, or caves, which were anciently places of refuge for the inhabitants in time of war, and were often used as lurking places for robbers. It is, therefore, strictly in accordance with geographical truth that the statement in relation to the concealment of certain persons in the clefts of the rocks is made in the third degree."—*Mackey's Lexicon*, Art. *Clefts of the Rocks*.

cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff." The second was the voice of Jubelo, exclaiming: "O! that my breast had been torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air, [See Appendix, Note f] ere I had consented to the death of so good a man as our Grand Master, Hiram Abiff!" The third was the voice of Jubelum, exclaiming, more horrible than the rest: "It was I that gave the fatal blow! It was I that killed him! O! that my body had been severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I am, ere I had caused the death¹⁶⁴ of so good a man as our Grand Master, Hiram Abiff." Upon which they rushed in, seized, bound, and now have them before your majesty.

Worshipful Master (as King Solomon)—What say you, Jubela, Jubelo, Jubelum? Guilty, or not guilty?

Ruffians (all together)—Guilty, my lord.

NOTE 164.—"The Ancient Mysteries, those truly Masonic institutions, which by a series of solemn and imposing ceremonies prepared the mind of the initiate for the reception of those unpopular dogmas. * * * In all of them there was, in addition to the instructions in relation to the existence of a Supreme Deity, a legend in which, by the dramatic representation of the violent death and subsequent restoration to life of some distinguished personage, the doctrines of the resurrection and the soul's immortality were emblematically illustrated."—*Mackey's Lexicon, Art. Antiquity of Masonry.*

Worshipful Master—Vile, impious wretches, dastardly villains, reflect on the atrocity of your crime, and on the amiable character of your worthy Grand Master, whom you have basely assassinated. Hold up your heads and hear your sentence. It is my order that you be taken without the gates of the city and executed according to your several imprecations in the clefts of the rock. [One rap.] Guards, away with them!

[The three who brought in the ruffians take them to the preparation-room again, where, led by one of the number, they balance three times on left leg, the third time stamping with right foot and clapping hands together, repeating it three times. Thus the ruffians are "executed," when the three executioners return and report.]

Fellow Craft A (making sign)—Most Worshipful King Solomon, your orders have been executed.

Worshipful Master—You twelve Fellow Crafts will now go in search of the body, and if found observe whether the Master's word,¹⁶⁵ or a key to it, or anything appertaining to the Master's degree, is on or about it. [They move off slowly toward the west, when one of them asks:]

Fellow Craft B—Can we find the place where the acacia¹⁶⁶ was pulled up?

NOTE 165.—"The occasion of brethren searching so diligently for their master was, it seems, to receive from him the secret word of Masonry."—*Pierson's Traditions*, page 216.

NOTE 166.—"ACACIAN. A term derived from *akakia*, 'innocence,' and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."—*Mackey's Lexicon*, Art. *Acacian*.

Fellow Craft C (the one who pulled it up)—Yes, this is the place; let us remove the rubbish and dig down here. [He picks up the column again, and they roll back the canvas from the candidate, and in view of the pretended stench from the dead body each averts his face, and making the due-guard of a Master Mason, exclaim in turn:]

Fellow Craft B—Whew! This is indeed the body of our Grand Master, Hiram Abiff. Let us go and report.

Fellow Craft C—But we must obey orders.

Fellow Craft A—What were our orders?

Fellow Craft B—Our orders were to observe whether the Master's word, or a key to it, or anything appertaining to the Master's degree, is on or about the body.

Fellow Craft C—Well, but what do we know about the Master's word or the Master's degree; we are only Fellow Crafts.

Fellow Craft B—We must obey orders.

Fellow Craft C—Well, let us search and see what we can find. [After fumbling about a moment, one of them takes off the candidate's neck the miniature plumb, exclaiming, "Here is the jewel of his office."]

Fellow Craft C—Let us take that and go and report.

Answer (together)—Agreed.

Fellow Craft C (making sign, the three standing in front of King Solomon)—Tidings of the body.

Worshipful Master (as King Solomon)—Where was it found?

Fellow Craft C—A westerly course, where our weary brother sat down to rest and refresh himself.

Worshipful Master—Was the Master's word, a key to it, or anything appertaining to the Master's degree, on or about it?

Fellow Craft C (making Fellow Craft sign)—Most Worshipful King Solomon, we are only Fellow Crafts; we therefore know nothing about the Master's word or the Master's degree; there was discovered nothing on or about his body, except this, the jewel¹⁶⁷ of his office, by which his body was designated. [Hands it to the Master.]

Worshipful Master (rising)—You twelve Fellow Crafts will now go and assist in raising the body, and [turning toward the Senior Warden, who represents Hiram, King of Tyre] my worthy brother of Tyre, as the Master's word is now lost, the first signs given at the grave, and the first word spoken after the body shall be raised, shall be adopted for the regulation of all Master's lodges till future generations shall find out the right.

Senior Warden (as Hiram, King of Tyre)—Agreed.

[All rise and form in a circle around the candidate, the Master between the Senior and Junior Wardens;

NOTE 167.—"THE GRAND MASTER'S JEWEL. There is a Masonic tradition that the jewel of an ancient Grand Master—and the one, therefore, always worn by the Builder—was the Square and Compasses, with the letter G between. The finding of this jewel alone gives any probability to this part of the legend. It is hardly necessary to say that the letter G, wherever spoken of in Masonry as a symbol, is merely a modern substitute for the Hebrew letter *yod* which was the initial of Jehovah."—*Mackey's Ritualist*, page 118.

when the Master and the Senior Warden make the due-guard and sign of a Master Mason, as on page 260; then the grand hailing sign of distress, the Master exclaiming: "O Lord, my God, is there no help for the widow's son!"



First Position.



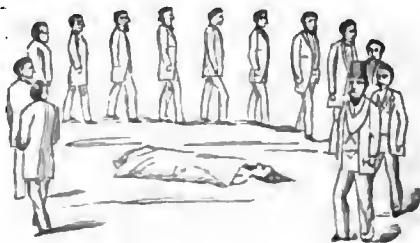
Second Position.



Third Position.

Raise hands and arms perpendicularly, as shown in first cut; then bring arms to position as shown by second cut, fore-arms at right angles, with arms; then bring arms nearly to the side, fore-arms still perpendicular; then drop hands to side.

[All now march around candidate, singing the following funeral dirge:]



Procession Singing Funeral Dirge.

FUNERAL DIRGE AT RAISING—THIRD DEGREE.

AIR—"Pleyel's Hymn."

"Solemn strikes the fun'ral chime,
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

"Mortals now indulge a tear,
For mortality is here.
See how wide her trophies wave
O'er the slumbers of the grave.

"Here another guest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.

"There enlarged thy soul shall see
What was veiled in mystery.
Heavenly glories of the place,
Show his Maker face to face.

"Lord of all ! below—above,
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy lodge on high."

—*Sickels's Monitor*, page 105.

[The singing, whether of part or all, is so timed as to cease when the Master arrives at the head of the grave the third time, when all face toward the grave (?).]

Worshipful Master (turning to the Junior Warden)
—You will take the body by the Entered Apprentice grip and see if it can be raised. [The Junior Warden takes the candidate by the Entered Apprentice grip with right hand, and with left hand grasps his right arm above the elbow, and apparently tries to raise him up, but loses his hold.]

Junior Warden (making sign)—Most Worshipful King Solomon, owing to the high state of putrification it having been dead already fifteen days, the skin slips, and it cannot be raised.

Worshipful Master—My worthy brother of Tyre, I wish that you then endeavor to raise it by the Fellow Craft grip. [The Senior Warden takes candidate by Fellow Craft grip with right hand, and with his left grasps his arm above the elbow, apparently lifts hard, but lets his hold slip.]

Senior Warden (making sign)—Most Worshipful brother, owing to the reasons before given, the flesh cleaves from the bones, and it cannot be so raised.



First Position.

GRAND HAILING SIGN OF DISTRESS.



Second Position.



Third Position.

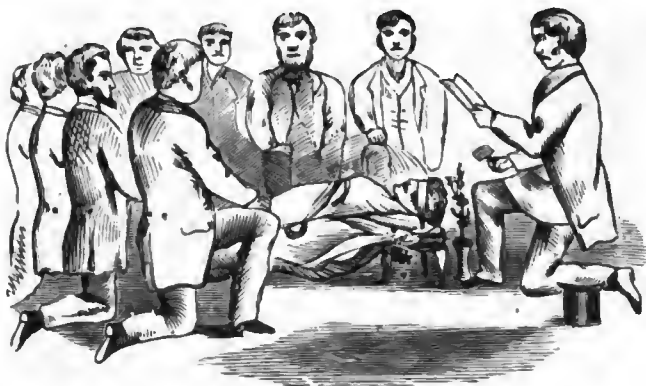
[The Worshipful Master and Senior Warden make the grand hailing sign of distress.]

They then raise hands and arms upwards as shown in cut, first position, the Master exclaiming, O Lord, my God! O Lord, my God! O Lord, my God! I fear the master's word is forever lost, and, my worthy brother of Tyre, what shall we do?

Senior Warden—Let us pray.

Worshipful Master—Agreed. [The Master removes his hat, and the brethren kneel on one knee around the candidate, while the Master repeats the following prayer:].

PRAYER AT RAISING—THIRD DEGREE.



Prayer at Mock Resurrection of Candidate, alias our Grand Master, Hiram Abiff.

“Thou, O God! knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee. Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout

again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up; so man lieth down, and riseth not up until the heavens shall be no more. Yet, O Lord, have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation."—*Mackey's Ritualist*, page 120.

Worshipful Master—Amen.

Response (by brethren)—So mote it be.

Worshipful Master (resuming his hat, his hands extended over the body)—My worthy brother of Tyre, [The Senior Warden represents Hiram, King of Tyre] I shall now endeavor, with your assistance, to raise it by the strong grip of the lion's paw¹⁶⁸ of the tribe of Judah. [The Worshipful Master, as King Solomon, grasps candidate's right arm near the shoulder with his left hand, and with his right hand takes candidate's right hand by the

STRONG GRIP OF A MASTER MASON, OR LION'S PAW.



Made by grasping hands *firmly*, as shown in the cut; thumb and fingers pressing

Strong Grip of Master Mason, or Lion's Paw.

hard on hand and wrist of each other.

NOTE 168.—"It is not until the neophyte has reached this summit of our ritual that he can exclaim with joyful accents, in the language of the sage of old, '*Eureka, Eureka*,' I have found at last the long sought treasure. This was the last and highest of the three degrees in existence at the construction of the first temple, and is, therefore, called 'the perfection of Ancient Craft Masonry.'"—*Mackey's Lexicon*, Art. *Master Mason*.

The Senior Warden, as Hiram, King of Tyre, taking candidate by the left arm, the Master and Warden lift him to his feet, when the Master takes him on the

FIVE POINTS OF FELLOWSHIP.¹⁶⁹



Five Points of Fellowship.

[Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear; the inside of their right feet being together, right breasts together, and the mouth of the Master to the right ear of the candidate.]

Worshipful Master—(on five points fellowship)—*Mah-hah-bone*. Repeat the word in my ear.

Senior Warden—(one rap; all but Master, candidate and Senior Deacon are seated.)

Candidate (whispering in Master's ear)—*Mah-hah-bone*.

Worshipful Master—You have now received that grand Masonic word, which you have solemnly sworn never to give in any other manner or form than that in which you have now received it, namely on the five points of fellowship,¹⁷⁰ and then in low breath.

NOTE 169.—“FIVE POINTS OF FELLOWSHIP. The term alludes to a symbolical ceremony in the Master Mason's degree, which is chiefly esoteric. It is an elegant summary of the whole benevolent code of Freemasonry, and eminently worthy of study.”—*Morris's Dictionary, Art. Five Points of Fellowship*.

NOTE 170.—“By the five points of fellowship Masons are linked together in one indivisible chain of sincere affection, brotherly love, relief and truth.”—*Pterson's Traditions, page 245*.

The five points of fellowship¹⁷¹ are: Foot to foot, knee to knee, breast to breast, hand to back, cheek to cheek or mouth to ear.

Foot to foot, that you will not hesitate to go on foot, and out of your way, to aid and serve a needy brother.

Knee to knee, that you will ever remember a brother's welfare as well as your own, in all your addresses to the Deity.

Breast to breast, that you will ever keep in your breast a brother's secret, when communicated to and received by you as such, murder and treason excepted.

Hand to back, that you will ever be ready to stretch forth your hands to assist and support a fallen brother, and that you will vindicate his character behind his back as well as before his face.

Cheek to cheek or mouth to ear, that you will ever caution, and will give counsel in the ear of a brother, and in the most friendly manner remind him of his errors, and aid his reformation, giving him due and timely notice that he may ward off approaching danger.

Worshipful Master—Brother ———, you will now return to the east and receive a history of this degree. [Master resumes his seat, and the Senior Deacon conducts candidate in front of the Master's station, where, during the next section, he stands or sits, as the *Worshipful Master* may direct.]

NOTE 171.—“The star with five points, which is found among the emblems of the Master's degree, is an allusion to the five points of fellowship, or summary of a Mason's duty to his brother.”—*Mackey's Lexicon, Art. Star.*

SECOND SECTION.

Worshipful Master—Brother ———, the second section of this degree exemplifies an instance of virtue, fortitude and integrity, seldom equaled, if ever excelled, in the history of man. You have this evening represented one of the greatest Masons," and, perhaps, the greatest man the world ever knew, namely, our Grand Master, Hiram Abiff, who was slain just before the completion of King Solomon's temple. His death was premeditated by fifteen Fellow Crafts, who seeing the temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby they might travel in foreign countries and receive Master wages, entered into a horrid conspiracy to extort them from our Grand Master, Hiram Abiff, or take his life; but reflecting with horror on the atrocity of the crime, twelve of them recanted; the other three persisted in their murderous designs.

Our Grand Master, Hiram Abiff, was slain at high twelve. It was his usual practice at that hour, while the craft were called from labor to refreshment, to enter into the unfinished "*sanctum sanctorum*," or "holy of holies," of the temple, and there to offer up his addresses to the Deity and draw his designs on the trestle-board.

The three Fellow Crafts who persisted in their mur-

NOTE 172.—"Outside of Masonic tradition there is no proof that an event such as is related in connection with the Temple Builder ever transpired; and besides, the ceremony is older, by more than a thousand years, than the age of Solomon. There are characters impressed upon it which cannot be mistaken. It is thoroughly Egyptian, and is closely allied to the supreme rite of the Islamic mysteries."—*Sickels's Ahiman Rezon*, page 195.

derous design, knowing this to be his usual practice, placed themselves at the south, west and east gates of the inner courts of the temple, and there awaited his return.

Our Grand Master Hiram, having finished his usual exercises, attempted to return by the south gate, where he was accosted by Jubela, who thrice demanded of him the secrets of a Master Mason, or the Master's word, and, on being refused, gave him a blow with a twenty-four-inch gauge across his throat, upon which he fled and attempted to pass out at the west gate, where he was accosted by Jubelo, who, in like manner, thrice demanded of him the secrets of a Master Mason, or the Master's word, and, on being refused, gave him a blow with a square across his breast, upon which he fled, and attempted to make his escape out at the east gate, where he was accosted by Jubelum, who in like manner, thrice demanded of him the secrets of a Master Mason, or the Master's word, and on his being refused, gave him a violent blow with a setting-maul on his forehead, which felled him dead on the spot.

The ruffians buried the body in the rubbish of the temple until low twelve, or twelve at night, when they met by agreement and carried it a westerly course from the temple, to the brow of a hill west of Mount Moriah, where they buried it in a grave dug due east and west, six feet perpendicular, in the head of which they planted an acacia, in order to conceal it, and that the place might be known, should occasion ever require, and made their escape.

Our Grand Master, Hiram Abiff, was found to be missing on the day following; his absence was discovered by there being no designs drawn on the trestle-board.

King Solomon being informed thereof, supposed him to be indisposed, and ordered strict search to be made for him through the several apartments of the temple and due inquiry to be made.

Search and inquiry were accordingly made, but he could not be found. King Solomon then fearing that some accident had befallen him, ordered the several rolls of the workmen to be called, and at roll call it was found that three Fellow Crafts were missing, namely: Jubela, Jubelo, and Jubelum, who, from the similarity of their names, were supposed to be brothers and men from Tyre.

At that time the twelve Fellow Crafts who had recanted from their murderous designs, appeared before King Solomon, clothed in white gloves and aprons, in token of their innocence, acknowledged their premeditated guilt, and kneeling, implored his pardon.

King Solomon then ordered them to divide themselves into parties, and travel three east, three west, three north, and three south, with others whom he should appoint, in search of the ruffians.

They traveled, and as they who pursued a westerly course, came down near the port of Joppa, met a seafaring [See Appendix, Note j] man, of whom they inquired if he had seen any strangers pass that way; he informed them that he had—three, who, from their appearance, were workmen from the temple, seeking a passage into Ethiopia, but not having King Solomon's pass, were not able to obtain one, and they returned back into the country.

They returned and brought this intelligence to King Solomon, who ordered them to disguise themselves and travel as before, with positive injunctions to find the ruffians, and with as positive assurance that, if they did not, the twelve should be deemed the murderers, and severally suffer for the crime committed.

They traveled as before, and as they who had pursued a westerly course were returning, one of them, being more weary than the rest, sat down on the brow of a hill to rest and refresh himself, and on arising, accidentally caught hold of an acacia, which easily giving way, excited his curiosity, upon which he hailed his companions and upon examination they found it to be a grave.

At that time a party arrived with the ruffians, and reported that while sitting down to rest, they heard the following horrid exclamations from the clefts of an adjacent rock.

The first was the voice of Jubela, exclaiming, "Oh, that my throat had been cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff."

The second was the voice of Jubelo, exclaiming, "Oh, that my breast had been torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air, [See Appendix, Note f] ere I had consented to the death of so good a man as our Grand Master, Hiram Abiff."

The third was the voice of Jubelum, exclaiming more horrible than the rest, "It was I that gave the fatal blow. It was I that killed him. Oh! that my body

had been severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I am, ere I had caused the death of so good a man as our GrandMaster, Hiram Abiff!" upon which they rushed in, seized, bound, and brought them before King Solomon; who, after a due confession of their guilt, ordered them to be taken without the gates of the city, and executed according to their several imprecations in the clefts of the rock.

They were taken out and executed accordingly.

King Solomon then ordered the twelve Fellow Crafts¹⁷³ to go in search of the body, and if found to observe whether the Master's word, or a key to it, or anything appertaining to the Master's degree was on or about it.

The body of our Grand Master, Hiram Abiff, was found a westerly course from the temple, where our weary brother sat down to rest and refresh himself, but nothing was found on or about it except the jewel of his office, by which his body was designated.

King Solomon then ordered the twelve Fellow Crafts to go and assist in raising the body, and it was agreed between him and Hiram, King of Tyre, that, as the Master's word was then lost, the first signs given at the grave and the first word spoken after the body should be raised, should be adopted for the regulation of all Master's lodges, until future generations should find out the right.

They proceeded to the grave, where King Solomon ordered one of the Fellow Crafts to take the body by the Entered Apprentice's grip and see if it could be raised; but owing to the high state of putrefaction, the body

NOTE 173.—"Here the twelve Fellow Crafts represent the companions of Isis, who assisted her in her long and wearisome search after the body of the slain Osiris."—*Stickels's Ahiman Rezon*, page 197.

having been dead already fifteen days, the skin slipped, and it could not be raised.

King Solomon then requested the King of Tyre to take it by the Fellow Craft's grip, and see if it could be so raised; but owing to the reason before given, the flesh cleaved from the bones, and it could not be so raised.

King Solomon then exclaimed: "O Lord, my God! O Lord, my God! O Lord, my God! I fear the Master's word is forever lost, and my worthy brother of Tyre, what shall we do?" "Let us pray." After prayer King Solomon took the body by the strong grip of a Master Mason, or lion's paw, and raised it on the five points of fellowship, which have already been explained to you.

The body of our Grand Master, Hiram Abiff, was buried three times: first in the rubbish of the temple, second, on the brow of a hill west of Mount Moriah, and third and lastly, as near the unfinished *sanctum sanctorum*, or holy of holies, as the Jewish law would permit; and Masonic tradition informs us that there was erected to his memory a marble monument," consisting of a beautiful virgin weeping over a broken column, before her a book open, in her right hand a sprig of acacia, in her left an urn, behind her stood Time unfolding and counting the ringlets of her hair.

[Hanging near the Master is a large chart, called the "Master's carpet," on which are representations of a virgin weeping over a broken column, the three steps, pot of incense, bee hive, book of constitutions guarded by Tyler's sword, sword pointing to a naked heart, the

NOTE 174.—"Within the last fifty years there has been added to the American emblems of Freemasonry that which is sometimes termed a hieroglyphical figure—a female weeping over a broken column, a book open before her, in her right hand a sprig, in her left an urn; Time standing behind her, with his fingers enfolded in the ringlets of her hair. This figure was designed by Rev. Jonathan Nye for the *Hieroglyphic Monitor*, published by Jeremy L. Cross in 1819. The idea, doubtless, was derived from the legend of Isis weeping at Byblos over the column torn from the palace of the king, which contained the body of Osiris, while Horus, the god of time, pours ambrosia on her hair."—*Pierson's Traditions*, page 220

all-seeing eye, anchor and ark, hour-glass, etc., which he or the Senior Deacon points to as the Master explains each in turn.]

The beautiful virgin weeping over the broken column denotes the unfinished temple, likewise the untimely death of our Grand Master, Hiram Abiff; the book open before her, that his virtues there live on perpetual record; the sprig of acacia in her right hand, the timely discovery of the body; the urn in her left, that his ashes were therein safely deposited to perpetuate the remembrance of that amiable, devoted and excellent craftsman. Time unfolding and counting the ringlets of her hair, denotes that time, patience and perseverance accomplish all things.

Worshipful Master (continuing)—I will now give and explain to you the several signs and grips belonging to this degree.

This [making the due-guard] you will remember, is called the due-guard of a Master Mason, and alludes to the position in which your hands were placed when you took your obligation. This [makes the penal sign] is the sign of a Master Mason, and alludes to the penalty of your obligation, also when our ancient brethren repaired to the grave of our Grand Master, Hiram Abiff, they found their hands involuntarily placed in this position [makes due-guard], or in this [moving both hands to left side and dropping left hand, making penal sign] to guard their nostrils from the deathly effluvia that ascended there from the grave. This is the Grand

NOTE 175.—“Osiris and the Tyrian Architect are one and the same—not a mortal individual, but an Idea—an IMMORTAL PRINCIPLE! In Egyptian Freemasonry Osiris was the type of Beauty, Goodness, Order and Truth. So in the temple myth, the Tyrian is the symbol of Beauty and Order, and of that Creative art which is ever ready to seize the Ideal and incarnate it in material forms—that divine art which robes the physical world in immortal splendor.”—*Sickels's Ahiman Rezon*, page 196.

Hailing Sign of Distress [making it]. This also has an allusion. At the raising of the body of our Grand Master, Hiram Abiff, our ancient brethren, in token of horror and surprise at the mangled state of the body, thrice raised their hands above their heads, and exclaimed: O Lord, my God! I fear the Master's word is forever lost! Giving this three times, and at the same time exclaiming, "O Lord, my God! is there no help for the widow's son?" is called the Grand Hailing Sign of Distress; which you have solemnly sworn never to give, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction; and if ever you should see or hear it given by a worthy brother in distress, you are to fly to his relief, if there is a greater probability of saving his life than of losing your own. The words to be given in the dark, or in case where the sign cannot be seen, or cannot be given, are: "O Lord! my God! is there no help for the widow's son?" On hearing this, you are equally bound to fly to the relief of the brother who gives it.

[Worshipful Master here orders candidate to rise if seated.]

This, you will recollect, is the pass grip of a Master Mason, the name of which is *Tubal-Cain*, who was the first known artificer and cunning workman in metals.

[The Worshipful Master makes the pass grip of a Master Mason as follows:]

PASS GRIP OF A MASTER MASON.



Pass Grip, Master Mason.

Right hands joined as in ordinary hand-shaking, the thumb pressed hard between knuckles of second and third fingers. [See cut.]

PASS: *Tubal-Cain.* [Candidate is ordered to open his hand, when the Master takes him by the strong grip.]

STRONG GRIP OF A MASTER MASON, OR LION'S PAW.



Made by grasping hands *firmly*, as shown in the cut: thumb and fingers pressing.

Strong Grip of Master Mason, or Lion's Paw.

Worshipful Master (continuing)—This is called the strong grip of a Master Mason, or the lion's paw. This also has a name, it being that which you have solemnly sworn never to give, except on the five points of fellowship, and then in low breath, as you received it. [Master usually goes through the operation of communicating *Mah-hah-bone* on the five points of fellowship.]

I shall now proceed to name the several grips by which you were raised to this sublime degree, they being the same that were instituted at the raising of the body of our Grand Master, Hiram Abiff.

They serve to remind us and are supposed to allude to the three principal dispensations, or conditions, under which mankind have existed since the creation of the world, namely, mankind by nature, the Jewish hierarchy, and the Christian dispensation.

The Entered Apprentice grip, which could not prevail to raise the body, owing to the high state of putrefaction, reminds us of mankind in a state of nature, since by the efforts of his own reason, unaided by revelation, he has never been able to prove the immortality of the soul.

The Fellow Craft grip, which could not prevail to raise the body, for similar reasons, reminds us of the

Jewish hierarchy, since after searching the Books of the Law and the Prophets, not a single passage is to be found which proves in a clear and undoubted manner the resurrection of the body from the grave.

But the strong grip of a Master Mason, or lion's paw, which did prevail to raise the body, reminds us of the Christian dispensation, which has brought life and immortality to light, and taught mankind that through the merits of the Lion of the tribe of Judah, their bodies shall at last be raised, and become as incorruptible as their souls.


THIRD SECTION.

You now behold before you the Master's Carpet. Every figure delineated thereon teaches a striking lesson of the strictest morality. [Senior Deacon usually points out the different objects named.]

There are three grand Masonic pillars, called Wisdom, Strength and Beauty. They were represented¹⁷⁶ by Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff.

Solomon, King of Israel, represented the pillar of Wisdom, because by his wisdom he erected that stupendous monument of excellence, which immortalized his name.

Hiram, King of Tyre, represented the pillar of

NOTE 176.—“What so natural as to suppose that if three brethren be found as types respectively of moral, intellectual and physical perfection, and they be joined together in holy fellowship, which should make their very souls as one, they might, in mystic union, call upon the great and sacred name of the Deity and receive an answer to their prayer. That this idea did prevail we have sufficient proof; and it is to this, rather than to any more utilitarian views, that we are to look for the rule which, in a purely speculative institution, so sternly demands physical as well as moral and intellectual integrity.”—*Sickels's Monitor*, page 96. 

Strength, because he supported King Solomon in this great and glorious undertaking.

Hiram Abiff represented the pillar of Beauty, because by his cunning workmanship the temple was beautified and adorned.

The temple was supported by fourteen hundred and fifty-three columns, two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

There were employed at the building of the temple: three Grand Masters; three hundred Architects; three thousand and three hundred Masons,¹⁷⁷ or overseers of the work; eighty thousand¹⁷⁸ Fellow Crafts¹⁷⁹ in the mountains and in the quarries, who were enlisted during the building of the temple; also a levy out of Israel of thirty thousand, who worked in the quarries one month in three, besides Entered Apprentices¹⁸⁰ and bearers of burdens. These were all classed and arranged in such a manner, by the wisdom of Solomon, that neither envy, discord nor confusion, was suffered to interrupt that universal peace and tranquillity that pervaded the world at that important period.

NOTE 177.—"The Master Mason is one who has been 'raised to the Sublime Degree,' having passed from the Middle Chamber to the Sanctum Sanctorum or Most Holy Place of the Temple."—*Morris's Dictionary, Art. Master Mason.*

NOTE 178.—"To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the temple chambers is simply to suppose an absurdity."—*Mackey's Ritualist, page 107.*

NOTE 179.—"He passes the porch of the temple, and in his progress to the middle chamber is taught the ancient and merring method of distinguishing a friend from a foe."—*Mackey's Lexicon, Art. Fellow Craft.*

NOTE 180.—"When a candidate is initiated into this degree he is technically said to be 'entered'; that is, he has been permitted to enter the ground floor of the temple, for a reason well known to Masons."—*Mackey's Lexicon, Art. Apprentice.*

"THE THREE STEPS"¹⁸¹

Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz: *youth, manhood, and age*. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

"THE POT OF INCENSE"¹⁸²

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts

we enjoy.

NOTE 181.—"THE THREE STEPS.—The fifty-first emblem in Symbolical Masonry. It is emblematical of the three principal stages of human life, youth, manhood, and old age."—*Morris's Dictionary, Art. Three Steps.*

NOTE 182.—"Masonry, however, like Christianity, instructs us that the most pleasing incense that can be offered to the great I AM is the incense of a grateful and pious heart. Hence the pot of incense, with a view to remind us of this truth, has been adopted as an emblem in the third degree."—*Mackey's Lexicon, Art. Pot of Incense.*

“THE BEE HIVE”

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-



creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

“When we take a survey of nature, we view man in his infancy more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

NOTE 183.—“In the mysteries a hive was a type of the ark. ‘Hence,’ says Faber, ‘both the diluvian priestesses and the regenerated souls were called bees; hence bees were fabled to be produced from the carcass of a cow, which also symbolized the ark; and hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the mysteries.’”—*Mackey’s Lexicon, Art. Bee Hive.*

"THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S
SWORD"



Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

"THE SWORD POINTING TO A NAKED HEART"

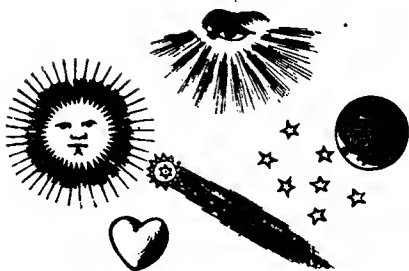


Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions, may be hidden from the eyes of man, yet that

NOTE 184.—"This book, guarded by the Tyler's sword, constitutes an emblem in the Master's degree, intended to admonish the Mason that he should be guarded in all his words and actions, preserving unauilted the Masonic virtues of silence and circumspection which are inculcated in that book."—*Mackey's Lexicon, Art. Book of Constitutions.*

NOTE 185.—"A symbol of that Divine justice which must, sooner or later, overtake all who have sinned; for, though man looketh to the outward appearance, God looketh to the heart alone, which, concealing its inmost passions from the world, is naked and open to his ALL-SEEING EYE. It is an emblem of the Master's degree."—*Mackey's Lexicon, Art. Sword Pointing to the Naked Heart.*

"ALL-SEEING EYE,"¹⁸⁶



Whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost re-

cesses of the human heart, and will reward us according to our merits.

"THE ANCHOR AND ARK"¹⁸⁷



Are emblems of a well-grounded hope, and a well-spent life. They are emblematical of that divine ark¹⁸⁸ which safely wafts us over this tempestu-



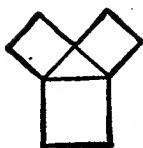
ous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

NOTE 186.—"ALL-SEEING EYE. An emblem of the Master's degree. It reminds us of that superintending Providence who knows the most secret thoughts of our hearts, and rewards us according to our merits. This emblem was also found in the ancient mysteries. * * * Among the Egyptians the Eye was the symbol of Osiris."—*Mackey's Lexicon, Art. All-Seeing Eye.*

NOTE 187.—"ARK AND ANCHOR. Emblems of a well-grounded hope and a well-spent life. * * * There is no symbol more common than the Ark to the spurious Masonry of the Ancient Mysteries, and the true or speculative Free Masonry."—*Mackey's Lexicon, Art. Ark and Anchor.*

NOTE 188.—"The Ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries as a symbol of regeneration—of the second birth from death to life."—*Mackey's Lexicon, Art. Bee Hive.*

"THE FORTY-SEVENTH PROBLEM OF EUCLID."¹⁸⁹



This was an invention of our ancient friend and brother, the great Pythagorus, who in his travels through Asia, Africa and Europe, was initiated into the several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language, signifying 'I have found it;' and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

"THE HOUR GLASS"¹⁹⁰



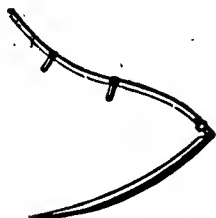
Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are con-

NOTE 189.—"The forty-seventh problem of Euclid's first book, which has been adopted as an emblem in the Master's degree, is thus enunciated: 'In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle.' For the demonstration of this problem the world is indebted to Pythagoras, who, it is said, was so elated after making the discovery that he made an offering of a hecatomb, or a sacrifice of a hundred oxen to the gods. The devotion to learning which this religious act indicated in the mind of the ancient philosopher has induced Masons to adopt the problem as a memento, instructing them to be lovers of the arts and sciences."—*Mackey's Lexicon, Art. Forty-seventh Problem.*

NOTE 190.—"HOUR GLASS. The forty-ninth emblem in Symbolical Masonry. It is significant of the rapid progress of human life."—*Morris's Dictionary, Art. Hour Glass.*

tained in this machine; how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

"THE SCYTHE"¹⁹¹



Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us."—*Sickels's Monitor*, pages 113-19.

Worshipful Master (continuing)—The last class of emblems, to which I shall call your attention, are the

NOTE 191.—"This is one of the melancholy emblems in the Master's degree, reminding us of the rapid flight of time."—*Mackey's Lexicon, Art. Scythe.*



Setting Maul,¹⁹²
Spade and Coffin
[pointing to these
emblems]. The set-
ting maul,¹⁹³ with

which our Grand Master, Hiram Abiff, was slain, and which is an emblem of the causes or diseases by which our existence¹⁹⁴ may be terminated. The spade which dug his grave, and may ere long dig our grave. The coffin which received his remains, and may soon receive ours.

These are striking emblems of mortality, and afford serious reflections to the thinking mind; but the acacia, or evergreen which bloomed in the head of his grave, reminds us of that immortal¹⁹⁵ part, which survives the grave, and bears the nearest affinity to that supreme intelligence which pervades and animates all nature, and can never, no never die.

Worshipful Master (continuing)—This, my brother, concludes¹⁹⁶ the lectures on this degree. You will now

NOTE 192.—“The second class of emblems are not monitorial, and therefore their true interpretation can only be obtained within the tyied recesses of the lodge. They consist of the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. They afford subjects of serious and solemn reflection to the rational and contemplative mind.”—*Mackey's Ritualist*, page 131.

NOTE 193.—“SETTING MAULS. The seventh emblem in Symbolical Masonry. It is used in both the Entered Apprentice's and Master Mason's degrees. In the former it presents a happy figure of that alliance which reigned during the erection of Solomon's temple. * * * In the latter its lesson is esoteric and of an opposite nature, being significant of the stroke of death.”—*Morris's Dictionary*, Art. *Setting Mauls*.

NOTE 194.—“The myth of the Tyrian is perpetually repeated in the history of human affairs. Orpheus was murdered and his body thrown into the Hebrus; Socrates was made to drink the hemlock; and in all ages we have seen Evil temporarily triumphant, and Virtue and truth calumniated, persecuted, crucified and slain.”—*Sickels's Ahiman Rezon*, page 196.

NOTE 195.—“Thus the lecture closes with cheering promise of a blessed immortality beyond the grave.”—*Mackey's Ritualist*, page 131.

NOTE 196.—“We now find man complete in morality and intelligence, with the stay of RELIGION added, to insure him of the protection of the Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires.”—*Sickels's Monitor*, page 97.

arise, and I will deliver to you the charge. [Candidate rises, the Master gives three raps, when all rise.]

CHARGE TO THE CANDIDATE—THIRD DEGREE.

Worshipful Master—"Brother ———, your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations have pointed you out as a proper object for this peculiar mark of our favor.

"Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

"In this respectable character you are authorized to correct the irregularities of your less informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank¹⁹⁷ or office you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal obedience¹⁹⁸ you are zealously to inculcate; and by the regularity of your own con-

NOTE 197.—"Unlike the Entered Apprentice and Fellow Craft, who each anticipate improvements as they advance, the Master Mason can learn nothing beyond the third degree."—*Stickels's Ahiman Rezon*, page 172.

NOTE 198.—"The Master's authority in the lodge is despotic as the sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course till the declaration is promulgated that time shall be no more."—*Mackey's Lexicon*, Art. *Obedience*.

duct endeavor to remove every aspersion against this venerable institution. Our ancient landmarks you are carefully to preserve, and not suffer them on any pretense to be infringed, or countenance a deviation from our established customs.

“Your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.”—*Sickels's Monitor*, page 120.

CLOSING CHARGE AFTER A RAISING.

Worshipful Master (turning his eyes all around the lodge)—And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the rule of virtue, that when the Grand Warden of heaven shall call for us, we may be found ready. Let us cultivate assiduously the noble tenets of our profession, brotherly love, relief and truth; and from the square learn morality, from the level equality and from the plumb rectitude of life. Let us imitate in all his varied perfections, him, who when assailed by the murderous hands of rebellious craftsmen, maintained his integrity even unto death, and sealed his principles with his vital blood. Let us emulate his amiable and virtuous conduct, his unfeigned piety to his God and his inflexible fidelity to his trust. And as the evergreen, which bloomed in the head of his grave, betrayed the place of his interment, so may virtue, by its ever blooming loveliness, designate us as Free and Accepted Masons. With the trowel spread liberally the cement of brotherly love and friendship, circumscribed

by the compass. Let us ponder well our words and actions, and let all the energies of our minds, and the affections of our souls, be employed in the attainment of our Supreme Grand Master's approbation. Then, when our dissolution draws nigh, and the cold winds of death come sighing around us, and his chill dew already glistens on our brow, with joy shall we obey the summons of our Grand Warden in heaven, and go from our labors on earth to everlasting refreshment in the Paradise of God. Then, by the benefit of a pass, a pure and blameless life, shall we gain ready admission into that Celestial lodge above, where the Supreme Grand Architect of the Universe presides; where, seated at the right hand of our Supreme Grand Master, he will be pleased to pronounce us just and upright Masons. Then shall we be fitly prepared as living stones for that spiritual building, that house not made with hands, eternal in the heavens; where no discordant voice shall be heard, but all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine shall ennoble every heart, and hosannas exalted employ every tongue.

Worshipful Master (one rap, all sit down; Master turns to candidate)—You will now step to the Secretary's desk, where you will sign your name on the roll of members of this lodge, and receive from him a copy of the by-laws, after which you can take your seat in any part of the lodge, a member in good standing of — Lodge No. — (entitled to all its rights" and benefits, and subject to all its pains and penalties.

[As the ceremonies usually occupy several hours, the Master, having asked some "bright" Mason to privately post the newly-made brother in the lecture given in the next chapter, now proceeds with closing ceremonies.]

NOTE 199.—"If the candidate does not assert his right on the day of his reception into the third degree he loses it altogether, and must, to acquire membership, submit to a petition and ballot, as in the case of any other affiliation."—*Mackey's Jurisprudence*, page 186.

CHAPTER XIV.

THIRD, OR MASTER MASON'S DEGREE.

LECTURE—FIRST SECTION.

Worshipful Master—Will you be off or from?

Candidate—From.

Worshipful Master—From what and to what?

Candidate—From a Fellow Craft to a Master Mason.

Worshipful Master—Are you a Master Mason?

Candidate—I am.

Worshipful Master—What induced you to become a Master Mason?

Candidate—In order that I might travel in foreign countries, work and receive Master's wages, the better be enabled to support myself and family, and contribute to the relief of worthy destitute Master Masons; their widows and orphans.

Worshipful Master—What makes you a Master Mason?

Candidate—My obligation.

Worshipful Master—Where were you made a Master Mason?

Candidate—In a regular constituted lodge of Masters.

Worshipful Master—How were you prepared?

Candidate—By being divested of all metals, neither naked nor clothed, barefoot, hoodwinked, with a cable-tow three times around my body, in which condition I was conducted to the door of a lodge by a brother.

Worshipful Master—Why had you a cable-tow three times around your body?

Candidate—To signify that my duties and obligations became more and more extensive as I advanced in Masonry.

Worshipful Master—How gained you admission?

Candidate—By three distinct knocks.

Worshipful Master—To what did they allude?

Candidate—To the three jewels of a Master Mason, which are friendship, morality and brotherly love.

Worshipful Master—What was said to you from within?

Candidate—Who comes here?

Worshipful Master—Your answer?

Candidate—Brother ———, who has been regularly initiated as an Entered Apprentice, passed to the degree of Fellow Craft, and now wishes to receive further light in Masonry by being raised to the sublime degree of a Master Mason.

Worshipful Master—What were you then asked?

Candidate—If it was of my own free will and accord; if I was worthy and well qualified, duly and truly prepared; had made suitable proficiency in the preceding degrees and was properly vouched for; all of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.

Worshipful Master—Your answer?

Candidate—By the benefit of the pass.

Worshipful Master—Did you give the pass?

Candidate—I did not; my conductor gave it for me.

Worshipful Master—What followed?

Candidate—I was directed to wait with patience till the Worshipful Master should be informed of my request and his answer returned.

Worshipful Master—What answer did he return?

Candidate—Let him enter and be received in due form.

Worshipful Master—How were you received?

Candidate—On both points of the compass, extending from my naked left to right breast, which was to teach me that as the vital parts of man were contained within the breast, so the most excellent tenets of our institution are contained between the two points of the compass, which are friendship, morality, and brotherly love.²⁰⁰

Worshipful Master—How were you then disposed of?

Candidate—I was conducted three times around²⁰¹ the lodge, to the Junior Warden in the south, where the same questions were asked and like answers returned as at the door.

Worshipful Master—How did the Junior Warden dispose of you?

Candidate—He directed me to the Senior Warden in the west, and he to the Worshipful Master in the east, where the same questions were asked and like answers returned as before.

Worshipful Master—How did the Worshipful Master dispose of you?

Candidate—He ordered me to be re-conducted to the Senior Warden in the west, who taught me to approach the east, by three upright, regular steps, my feet forming an angle of a perfect square, my body erect at the altar before the Worshipful Master in the east.

Worshipful Master—What did the Worshipful Master then do with you?

NOTE 200.—“In the degree of Master Mason Brotherly Love is conjoined with Friendship and Morality, as three of the most useful tenets of our institution, and enclosed as such within the points of the mystic compass.”—*Morris's Dictionary, Art. Brotherly Love.*

NOTE 201.—“The rite of the Wanderer, or the Symbolic Pilgrimage, is entirely puerile and unmeaning, unless we have learned in what ideas it originated, and what its authors intended to represent by it. Happily this is not a difficult task. In Egypt, Greece, and among other ancient nations, Freemasonry was one of the earliest agencies employed to effect the improvement and enlightenment of man.”—*Sticks's Ahiman Rezon, page 57.*

Candidate—He made me a Master Mason in due form.

Worshipful Master—What was that due form?

Candidate—Kneeling on both my naked knees; both hands resting on the Holy Bible, square and compass; in which due form I took the solemn obligation²⁰² of a Master Mason, which is as follows:

Worshipful Master—Repeat the penalty. [In some lodges the candidate is required to repeat the whole of the obligation.]

Candidate—Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this my Master Mason's obligation. So help me God and keep me steadfast in the due performance of the same.

Worshipful Master—After taking the obligation what did you first discover, more than you had heretofore done?

Candidate—Both points of the compass elevated above the square, which was to teach me never to lose sight of the moral application of this useful and valuable instrument, which teaches friendship, morality and brotherly love.

Worshipful Master—What did you then discover?

Candidate—The Worshipful Master approaching me from the east under the due-guard of a Master Mason;

NOTE 202.—“One of the most notable features of Freemasonry—one, certainly, which attracts, more than anything else, the attention of the profane world—is that veil of mystery—that awful secrecy, behind which it moves and acts. From the earliest periods this has invariably been a distinctive characteristic of the institution; and to-day, as of old, the first obligation of a Mason—his supreme duty—is that of silence and secrecy.”—*Sickels's Ahiman Reson*, page 61.

who, in token of the further continuance of his brotherly love and friendship, presented me with his right hand, and with it the pass and token of the pass of a Master Mason, and ordered me to arise, go and salute the Junior and Senior Wardens.

Worshipful Master—After saluting the Wardens, what did you further discover?

Candidate—The Worshipful Master, who ordered me to the Senior Warden in the west, who taught me how to wear my apron as a Master Mason.

Worshipful Master—How should a Master Mason wear his apron?

Candidate—With the right corner turned up, in the shape of a trowel, thus to distinguish him as a Master Mason, or an overseer of the work. .

Worshipful Master—After being taught to wear your apron as a Master Mason, how were you then disposed of?

Candidate—I was conducted to the Worshipful Master in the east, who presented me with the working tools of a Master Mason, which are all the implements of Masonry indiscriminately, but more especially the trowel.

Worshipful Master—What is the use of the trowel?

Candidate—"The trowel is an instrument made use of by operative masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree."—*Mackey's Ritualist*, page 111.

Worshipful Master—How were you then disposed of?

Candidate—I was ordered to be re-conducted to the place from whence I came, and re-invested of what I had been divested, and await the *Worshipful Master's* will and pleasure.

SECOND SECTION.²⁰³

Worshipful Master—What does a *Master's* lodge represent?

Candidate—The unfinished *sanctum sanctorum* or holy of the holies²⁰⁴ of King Solomon's temple.

Worshipful Master—Did you ever return to the lodge?

Candidate—I did.

Worshipful Master—On your return to the lodge, where were you placed?

Candidate—In the center; where I was caused to kneel, and invoke the blessing of Deity.

Worshipful Master—After invoking the blessing of Deity what followed?

Candidate—I arose; and on my passage around the lodge, was accosted by three²⁰⁵ Fellow Crafts, who thrice

Note 203.—“The second section of this Lecture is of pre-eminent importance. It recites the legend, or historical tradition on which the degree is founded; a legend whose symbolic interpretation testifies our faith in the resurrection of the body and the immortality of the soul, while it exemplifies a rare instance of virtue, fortitude and integrity.”—Mackey's *Ritualist*, page 112.

Note 204.—“The identity of the Masonic Institution with the Ancient Mysteries is obvious from the striking coincidences found to exist between them. The latter were a secret religious worship, and the depository of religion, science and art.”—Pierson's *Traditions*, page 13.

Note 205.—“In all the mysteries from Egypt to Scandinavia we find a sacred regard for the number three. In Freemasonry the number three is the most important and universal in its application of all the mystic numbers. Thus we find it pervading the whole ritual. There are three degrees of Ancient Craft Masonry; three principal officers of a lodge; three supports; three ornaments; three greater and three lesser lights; three movable and three immovable jewels; three principal tenets; three rounds of Jacob's ladder; three working-tools of a Fellow Craft; three principal orders of architecture; three important human senses; three ancient Grand Masters; three recreant Fellow Crafts; and indeed so many instances of the consecration of the number that it would exceed the limits of this volume to record them.”—Mackey's *Lexicon*, Art. Three.

demanding of me the secrets of a Master Mason, and on being refused, the first gave me a blow with a twenty-four-inch gauge across my throat, the second with a square across my breast, the third with a setting maul on my forehead, which felled me on the spot.

Worshipful Master—Who did you then represent?

Candidate—Our Grand Master, Hiram Abiff, who was slain just before the completion of King Solomon's temple.

Worshipful Master—Was his death premeditated?

Candidate—It was, by fifteen Fellow Crafts, who, seeing the temple was about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby they might travel in foreign countries, work and receive Master's wages, entered into a horrid conspiracy to extort them from our Grand Master, Hiram Abiff, or take his life; but, reflecting with horror on the atrocity of their crime, twelve of them recanted; the other three persisted in their murderous designs.

Worshipful Master—What time was our Grand Master, Hiram Abiff, slain.

Candidate—At high twelve.

Worshipful Master—How came he to be alone at that hour?

Candidate—It was his usual practice at high twelve, while the craft were called from labor to refreshment, to enter into the unfinished *sanctum sanctorum*, or holy of holies of the temple, and there to offer up his addresses to the Deity, and draw his designs on the trestle-board.

Worshipful Master—What was the manner of his death?

Candidate—The three Fellow Crafts who persisted in their murderous designs, knowing this to be his

usual practice, placed themselves at the south, west and east gates of the inner courts of the temple, and there awaited his return.

Worshipful Master—What followed?

Candidate—Our Grand Master, Hiram, having finished his usual exercises, attempted to return by the south gate, where he was accosted by Jubela, who thrice demanded of him the secrets²⁰⁶ of a Master Mason, or the Master's word, and, on being refused, gave him a blow with a twenty-four-inch gauge across his throat; upon which he fled, and attempted to pass out at the west gate, where he was accosted by Jubelo, who in like manner thrice demanded of him the secrets of a Master Mason, or the Master's word, and on his being refused, gave him a blow with a square across his breast; upon which he fled, and attempted to make his escape out at the east gate, where he was accosted by Jubelum, who in like manner thrice demanded of him the secrets of a Master Mason, or the Master's word, and on his being refused, gave him a violent blow with a setting-maul on his forehead, which felled him dead on the spot.

Worshipful Master—What did they then do with the body?

Candidate—They buried it in the rubbish of the temple till low twelve, or twelve at night, when they met

Note 206.—“Secrecy has a mystic, binding, almost supernatural force, and unites men more closely together than all other means combined. Suppose two men, strangers, traveling in a distant country, should by some accident be brought together for a few brief moments, during which they happen to be the involuntary witnesses of some terrible deed, a deed which circumstances demand shall remain a secret between them forever. In all the wide world only these two men, and they strangers to each other, know the secret. They separate; continents and oceans and many eventful years divide them; but they cannot forget each other, nor the dread mystery which binds them together as with an iron chain. Neither time nor distance can weaken that mighty bond. In that they are forever one. It is not, then, for any vain or frivolous purpose that Masonry appeals to the principle of secrecy.”—Sickels's *Ahiman Rezon*, page 63.

by appointment and carried it a westerly course from the temple, to the brow of a hill, west of Mount Moriah, where they buried it in a grave, dug due east and west, six feet perpendicular, in the head of which they planted an acacia,²⁰⁷ in order to conceal it, and that the place might be known, should occasion ever require, and made their escape.

Worshipful Master—When was our Grand Master, Hiram Abiff, found to be missing?

Candidate—On the day following.

Worshipful Master—How was his absence discovered?

Candidate—By there being no designs drawn on the trestle-board.²⁰⁸

Worshipful Master—What followed?

Candidate—King Solomon, being informed thereof, supposed him to be indisposed, and ordered strict search to be made for him through the several apartments of the temple and due inquiry made. Search and inquiry were accordingly made, but he could not be found.

Worshipful Master—What followed?

Candidate—King Solomon then fearing that some accident had befallen him, ordered the several rolls of the workmen to be called, and at roll-call it was found that three Fellow Crafts were missing, namely, Jubela, Jubelo and Jubelum, who, from the similarity of their names, were supposed to be brothers, and men from Tyre.

Worshipful Master—What followed?

Note 207.—“As it was unlawful for the cozens or priests to pass over a grave, it became necessary to place marks wherever a dead body had been interred, to enable them to avoid it. For this purpose the acacia was used.”—Mackey's Lexicon, Art. Acacia.

Note 208.—TRESTLE-BOARD. The twenty-third emblem in Symbolical Masonry. It represents a blackboard on which the master workman draws his designs. It symbolizes that Divine Trestle-Board on which the Supreme Architect of the Universe inscribes his directions for the erection of a spiritual building. In the degree of Master Mason it is brought again into use.”—Morris's Dictionary, Art. Trestle-Board.

Candidate—At that time the twelve Fellow Crafts, who had recanted from their murderous designs, appeared before King Solomon, clothed in white gloves and aprons, in token of their innocence, acknowledged their premeditated guilt and humbly implored his pardon.

Worshipful Master—What followed?

Candidate—King Solomon then ordered them to divide themselves into parties, and travel, three east, three west, three north, and three south, with others whom he should appoint in search of the ruffians.

Worshipful Master—What followed?

Candidate—They traveled, and as they who pursued a westerly course, came down near the port of Joppa, met a seafaring man, of whom they inquired if he had seen any strangers pass that way; he informed them that he had, three, who from their appearance were workmen from the temple, seeking a passage into Ethiopia, but not having King Solomon's pass, were not able to obtain one, and had returned back into the country.

Worshipful Master—What followed?

Candidate—They returned and brought this intelligence to King Solomon, who ordered them to disguise themselves and travel as before, with positive injunctions to find the ruffians, and with as positive assurance that if they did not, the twelve should be deemed the murderers and severally suffer for the crime committed.

Worshipful Master—What followed?

Candidate—They traveled as before; and as they who had pursued a westerly course, were returning, one of them, being more weary than the rest, sat down on the brow of a hill to rest and refresh himself, and on rising accidentally caught hold of an acacia, which,

easily giving way, excited his curiosity, upon which he hailed his companions, and, upon examination, they found it to be a grave.

Worshipful Master—What followed?

Candidate—At that time a party arrived with the ruffians, and reported that while sitting down to rest they heard the following horrid exclamations from the clefts of the adjacent rock. The first was the voice of Jubela, exclaiming: "O! that my throat had been cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours. [See penalty Entered Apprentice's obligation, page 108], ere I had been accessory to the death of so good a man as our Grand Master, Hiram Abiff."

The second was the voice of Jubelo, exclaiming: "O! that my breast had been torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air [See Appendix, Note f], ere I had consented to the death of so good a man as our Grand Master, Hiram Abiff."

The third was the voice of Jubelum, exclaiming more horribly than the rest: "It was I that gave the fatal blow! It was I that killed him! O! that my body had been severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I [See Master Mason's obligation, page 255], ere I had caused the death of so good a man as our Grand Master, Hiram Abiff," upon which they rushed in, seized and brought them before King Solomon, who, after a due confession of their guilt, ordered them to be taken without the gates of the city and executed according to their sev-

eral imprecations in the clefts of the rock. They were taken out and executed accordingly.

Worshipful Master—What followed?

Candidate—King Solomon then ordered the twelve Fellow Crafts to go in search of the body, and, if found, to observe whether the Master's word or a key to it, or anything appertaining to the Master's degree, was on or about it.

Worshipful Master—Where was the body of our Grand Master, Hiram Abiff²⁰⁹ found?

Candidate—A westerly course from the temple, where our weary brother sat down to rest and refresh himself.

Worshipful Master—Was anything appertaining to the Master's degree, found on or about it?

Candidate—Nothing except the jewel of his office, by which his body was designated.

Worshipful Master—What followed?

Candidate—King Solomon then ordered them to go and assist in raising the body; and it was agreed between him and Hiram, King of Tyre, that as the Master's word was then lost, the first signs given at the grave, and the first word spoken after the body should be raised, should be adopted for the regulation of all Master's lodges until future generations should find out the right.

Worshipful Master—What followed?

Note 209.—“That he fell a victim to his fidelity a short time before the completion of that renowned structure, and that his death, the discovery of his remains and their final disposition were introduced into Symbolical Masonry to become constituent portions of its legends, are admitted as facts by all Masonic historians. The theory of the learned Dr. Oliver, that these facts were adopted by King Solomon and his royal companion as substitutes for the mythological legends then in use in the Freemasonry of Phœnicia, Hiram taking the place of Osiris, and his death, disappearance and recovery, those of parallel traditions in the Egyptian Mysteries, will be examined under other heads.”—*Morris's Dictionary, Art. Hiram the Architect.*

Candidate—They repaired to the grave, where King Solomon ordered one of the Fellow Crafts to take the body by the Entered Apprentice's grip and see if it could be raised; but owing to the high state of putrefaction, it having been dead already fifteen days, the skin slipped and it could not be raised; he then requested the King of Tyre to take it by the fellow Craft's grip, but owing to the reasons before given, the flesh cleaved from the bones, and it could not be so raised.

Worshipful Master—What followed?

Candidate—King Solomon then exclaimed, O Lord, my God! I fear the Master's word is forever lost, and my worthy brother of Tyre, what shall we do. Let us pray.

Worshipful Master—What followed?

Candidate—After prayer King Solomon took it by the strong grip of a Master Mason, or lion's paw, and raised it on the five points of fellowship²¹⁰ which are: Foot to foot, knee to knee, breast to breast, hand to back, cheek to cheek or mouth to ear.

Foot to foot, that we will not hesitate to go on foot, and out of our way, to aid and serve a needy brother.

Knee to knee, that we will ever remember a brother's welfare as well as our own, in all our addresses to the Deity.

Breast to breast, that we will ever keep in our breasts a brother's secret, when communicated to and received by us as such, murder and treason excepted.

Hand to back, that we will ever be ready to stretch forth our hands to assist and support a fallen brother, and that we will vindicate his character behind his back, as well as before his face.

Note 210.—“Among Freemasons five is more particularly symbolical of the five orders of Architecture and the five human senses, but still more especially of the Five Points of Fellowship.”—Mackey's Lexicon, Art. Five.

Cheek to cheek or mouth to ear, that we will ever caution, and will give counsel in the ear of a brother, and in the most friendly manner remind him of his errors, and aid his reformation, giving him due and timely notice that he may ward off approaching danger.

Worshipful Master—What did they then do with the body?

Candidate—They carried it to the temple, from whence they buried it in due form. -

Worshipful Master—How many times was the body buried?

Candidate—Three times; first, in the rubbish of the temple; second, on the brow of a hill, west of Mount Moriah; and third and lastly, as near the *sanctum sanc-torum* as the Jewish law would permit; and Masonic tradition informs us, that there was erected to his memory, a marble monument, consisting of a beautiful virgin weeping over a broken column, before her a book open, in her right hand a sprig of acacia, in her left an urn, behind her stood Time, unfolding and counting the ringlets of her hair.

Worshipful Master—What do these hieroglyphic figures denote?

Candidate—The beautiful virgin weeping over the broken column, denotes the unfinished temple, likewise the untimely death of our Grand Master, Hiram Abiff;²¹¹ the book open before her, that his virtues there live on perpetual record; the sprig of acacia in her right hand, the timely discovery of his body; the urn in her

Note 211.—“We readily recognize in Hiram Abiff one of the Grand Masters of Freemasons; the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of Artificers, and the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively. For many ages and everywhere Masons have celebrated the death of Hiram Abiff.”—Pierçon's Traditions, page 240.

left, that his ashes were therein safely deposited to perpetuate the remembrance of that amiable, devoted and excellent craftsman; Time unfolding and counting the ringlets of her hair, denotes that time, patience and perseverance accomplish all things.

Worshipful Master—Have you any signs belonging to this degree?

Candidate—I have; several.

Worshipful Master—Give me a sign. [Candidate makes the due-guard sign of a Master Mason. See page 258.]

Worshipful Master—To what does that allude?

Candidate—To the position my hands were in when I took my obligation.

Worshipful Master—Give me another. [Candidate makes the sign of a Master Mason. See page 259.]

Worshipful Master—What is that called?

Candidate—The sign of a Master Mason.

Worshipful Master—Has that an allusion?

Candidate—It has to the penalty of my obligation; also when our ancient brethren repaired to the grave of our Grand Master, Hiram Abiff, they found their hands involuntarily placed in this position, or in this, to guard their nostrils from the deathly effluvia that ascended there from the grave.

Worshipful Master—Give me another. [Candidate makes the Grand Hailing Sign. See page 290.]

Worshipful Master—What is that called?

Candidate—The Grand Hailing Sign.

Worshipful Master—Has that an allusion?

Candidate—It has; at the raising of the body of our Grand Master, Hiram Abiff, our ancient brethren, in token of horror and surprise at the mangled state of the body; thrice raised their hands above their heads, and exclaimed, "O Lord, my God! I fear the Master's word is forever lost;" which sign the brethren gave never, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction.

Worshipful Master—Give me a token. [Candidate takes the Master by the pass-grip of a Master Mason. See page 302.]

Worshipful Master—What is that?

Candidate—The pass-grip of a Master Mason.

Worshipful Master—Has it a name?

Candidate—It has.

Worshipful Master—Will you give it me?

Candidate—I did not so receive it, neither will I so impart it.

Worshipful Master—How will you dispose of it?

Candidate—I will letter it or syllable it.

Worshipful Master—Syllable it and begin.

Candidate—Nay, you begin.

Worshipful Master—Begin you.

Candidate—Tu.

Worshipful Master—Bal.

Candidate—Cain.

Worshipful Master—Tubal.

Candidate—Tubal Cain.

Worshipful Master—Pass. Tubal Cain. [Candidate

now gives the strong grip of a Master Mason, or lion's paw. See page 303.]

Worshipful Master—What is it called?

Candidate—The strong grip of a Master Mason, or the lion's paw.

Worshipful Master—Has that a name?

Candidate—It has.

Worshipful Master—Will you give it me?

Candidate—I cannot; neither can it be given except in a proper form.

Worshipful Master—What is that proper form?

Candidate—On the five points of fellowship, and then in low breath.

Worshipful Master—Advance and give it. [The grand Masonic word, "*Mah-hah-bone*," is duly given, "on the five points of fellowship," as explained on page 292.]

Worshipful Master—The word is right.

THIRD SECTION.

Worshipful Master—How many grand Masonic pillars²¹² are there?

Candidate—Three.

Worshipful Master—What are they called?

Candidate—Wisdom, Strength and Beauty.

Worshipful Master—By whom were they represented?

Candidate—By Solomon, King of Israel; Hiram,

²¹²Notes 212.—"In the British and other mysteries these three pillars represented the great emblematical Triad of Deity, as with us they refer to the three principal officers of the lodge. It is a fact that in Britain the Adytum, or Lodge, was actually supported by three stones, or pillars, which were supposed to convey a regenerating purity to the aspirant after having endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a new birth."—Sickels's *Ahiman-Reson*, page 206.

King of Tyre; and Hiram Abiff, who were our three first most excellent Grand Masters.

Worshipful Master—Why were they said to represent them?

Candidate—Solomon, King of Israel, represented the pillar of wisdom because by his wisdom he erected that stupendous monument of excellence, which immortalized his name; Hiram, King of Tyre, represented the pillar of strength, because he supported King Solomon in that great and glorious undertaking; Hiram Abiff represented the pillar of beauty because by his cunning workmanship the temple was beautified and adorned.

Worshipful Master—What supported that temple?

Candidate—It was supported by fourteen hundred and fifty-three columns, two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

Worshipful Master—How many craftsmen were employed in the building of the temple?

Candidate—Three Grand Masters; three hundred Architects; three thousand and three hundred Masters, or Overseers of the work; eighty thousand Fellow Crafts in the mountains and in the quarries, who were enlisted during the building of the temple, also a levy out of Israel of thirty thousand, who worked in the quarries one month in three, besides Entered Apprentices and bearers of burdens. These were all classed and arranged in such a manner, by the wisdom of Solomon, that neither envy, discord nor confusion were suffered to interrupt that universal peace and tranquillity that pervaded the world at that important period.

CHAPTER XV.

THIRD, OR MASTER MASON'S DEGREE.

CLOSING CEREMONIES.

Worshipful Master—Brother Senior Warden, have you anything in the west to come before this lodge of Master Masons?

Senior Warden [rising and making the sign of Master Mason—See Appendix, Note *a*]—Nothing in the west, Worshipful.

Worshipful Master—Anything in the south, brother Junior Warden?

Junior Warden [rising and making the sign—See Appendix, Note *a*]—Nothing in the south, Worshipful.

Worshipful Master—Brother Secretary, have you anything on your table?

Secretary—Nothing, Worshipful.

Worshipful Master—Is there anything in the hands of any of the brethren? [Pause and if no brother rises he continues:] If not, we shall proceed to close this lodge.

Worshipful Master—(one rap)—Brother Junior Deacon, the last and great care of Masons when convened?

Junior Deacon (rising and giving the sign)—To see that the lodge is duly tyled, Worshipful.

Worshipful Master—You will attend to that part of your duty, and inform the Tyler that this lodge is about to be closed and stand closed, and direct him to tyle accordingly. [The Junior Deacon gives three raps on inside of door, and the Tyler outside answers with three,

the Junior Deacon one and the Tyler one, when the Junior Deacon opens the door, puts out his head and whispers: "This lodge is about to be closed and stand closed, and you are directed to tyle accordingly." He then closes the door and reports:]

Junior Deacon—The Tyler is informed, Worshipful, and the lodge is duly tyled.

Worshipful Master—How tyled?

Junior Deacon—By a brother Master Mason without the door, armed with the proper Masonic implement of his office.

Worshipful Master—His duties there?

Junior Deacon—To keep off all cowans and eavesdroppers, and see that none pass or repass but such as are duly qualified and have the Worshipful Master's permission.

Worshipful Master (one rap)—Brother Senior Warden, are you a Master Mason?

Senior Warden (rising, making sign)—I am.

Worshipful Master—What induced you to become a Master Mason?

Senior Warden—In order that I might travel in foreign countries, work and receive Master's wages, the better be enabled to support myself and family, and contribute to the relief of worthy destitute Master Masons, their widows and orphans.

Worshipful Master—What makes you a Master Mason?

Senior Warden—My obligation.

Worshipful Master—Where were you made a Master Mason?

Senior Warden—In a regular constituted lodge of Masters.

Worshipful Master—What number constitutes a lodge of Masters?

Senior Warden—Three or more, consisting of the Worshipful Master, Senior and Junior Wardens.

Worshipful Master—The Junior Warden's station in the lodge?

Senior Warden—In the south, Worshipful.

Worshipful Master (turning to Junior Warden,²¹³ two raps)—Brother Junior Warden, why in the south and your duties there? [See Appendix, Note b.]

Junior Warden (rising and making the sign)—As the sun in the south at high meridian is the glory and beauty of the day, so stands the Junior Warden in the south, to call the craft from labor to refreshment, and superintend them during the hours thereof, see that none convert the means of refreshment into intemperance or excess; call them to labor again, by order of the Worshipful Master in the east, that he may have pleasure and they profit thereby.

Worshipful Master—The Senior Warden's station in the lodge?

Junior Warden—In the west, Worshipful.

Worshipful Master (turning to Senior Warden)—Brother Senior Warden,²¹⁴ why in the west and your duties there? [See Appendix, Note b.]

Note 213.—“Tha theory of the Junior Warden's duties is to act as counselor and admonisher of tha brethren, and to see that the penalties of Masonry are inflicted upon the incorrigible. He is, in brief, the official prosecutor of the, lodge. But the crowning feature in the dignity of Junlor Warden lies in the fact that he represents in duties, prerogatives and reaponsaibilitiea, Hiram the Architect.”—Morris's Dictionary, Art. Junior Warden.

Note 214.—“The theory of the Senior Warden's duties, it will be seen, is that of Master's Lieutenant. * * * He is conjoined with the Worshipful in communicating the catechetical instructions of the ritual. * * * But the crowning feature in the dignity of Senior Warden is seen in the fact that he represents in duties, prerogatives and responsibilities, Hiram, King of Tyre.”—Morris's Dictionary, Art. Senior Warden.

Senior Warden—As the sun in the west at the close of the day, so stands the Senior Warden in the west to assist the Worshipful Master in opening and closing his lodge; pay the craft their wages, if any be due; see that none go away dissatisfied if in my power to prevent, harmony being the strength and support of all institutions, more especially this of ours.

Worshipful Master—The Worshipful Master's station in the lodge?

Senior Warden—In the east, Worshipful.

Worshipful Master—Why in the east and his duties there? [See Appendix, Note b.]

Senior Warden (making the sign)—As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the east [Master rises] to open and govern²¹⁵ his lodge, set the craft to work, and give them proper instructions.

Worshipful Master (three raps, all rise)—Brother Senior Warden, it is my order that this lodge [or — Lodge No. —,] be now closed, and stand closed, until our next regular communication, unless especially convened. In the meantime it is hoped and expected that every brother will demean himself as a man and a Mason; this you will announce to the Junior Warden in the south, and he to the brethren around the lodge, that they having due and timely notice, may govern themselves accordingly.

Senior Warden—Brother Junior Warden, it is the order of the Worshipful Master in the east, that this lodge [or — Lodge, No. —] be now closed, and stand closed until our next regular communication, un-

Note 215.—"Obedience to the Master and Wardens, duly elected and installed, is imperative upon the membership."—Morris's Dictionary, Art. Landmarks.

less especially convened. In the meantime it is hoped and expected that every brother will demean himself as a man and a Mason; this you will announce to the brethren around the lodge, that they, having due and timely notice, may govern themselves accordingly.

Junior Warden—Brethren, you have heard the order of the Worshipful Master in the east, as communicated to me through the Senior Warden in the west; agreeable to that order, so let it be done.

Worshipful Master—Brethren, together on the signs for closing this lodge of Masters. [All, led by the Worshipful Master, make the due-guard and sign of an Entered Apprentice, due-guard and sign of a Fellow Craft, due-guard and sign of a Master Mason, and the grand hailing sign.] •

Worshipful Master—(three raps.)

Senior Warden—(three raps.)

Junior Warden—(three raps.)

Worshipful Master—Brother Senior Warden, how should Masons meet?

Senior Warden (touching his jewel, a level)—Upon the level.

Worshipful Master—How act, Brother Junior?

Junior Warden (touching his jewel, a plumb)—By the plumb.

Worshipful Master (touching his jewel, a square)—And part upon the square. [Removes his hat.] So may we ever meet, act and part, until we meet in that celestial lodge above, where the Supreme Architect of the Universe presides. [Sometimes this form of prayer is used, when the former is omitted:] May the blessing

of heaven rest upon us and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us! Amen!

Brethren—So mote it be.

Worshipful Master—I now declare this lodge [or ——— Lodge, No. ———] duly closed.

Worshipful Master—Brother Junior Deacon, inform the Tyler. [He informs the Tyler in same manner as given on page 334.]

Worshipful Master (one rap, all disperse)—Brother Senior Deacon, arrange the altar. [The Senior Deacon closes the “great lights,” (shuts the Bible and places it with square and compass on Secretary’s desk) and removes the “lesser lights” (three candles.) The Senior Warden lays his column across its pedestal, and the Junior Warden places his erect on its pedestal; all take off their aprons, and the officers their jewels, which are usually collected and locked up by the Tyler.]

ANALYSIS OF THE MASTER MASON'S DEGREE

Blue Lodge Masonry Called Universal Masonry.—Degrees Conferred Differently in Different Lodges and Countries.—Higher Degrees Invented Because Lower Degrees Sold.—Nobles of the Mystic Shrine Wear About the Signs of the Unspeakable Turk.—Playing Murder and Resurrection.—Deaths in Lodge Rooms.—Lodge Oaths.—Secrecy, Obedience, Partial Honesty, Partial Benevolence, Partial Chastity and the Concealment of Crime.—Penalties Call for Murder and Mutilation.—The Duty of the Lodge Man.—The Duty of the Church.

The reader who has waded through the absurd and ridiculous and pagan ritual for the Master's degree does not need to be told that it is in every essential particular a repetition of the first and second degrees, which he has already studied, and of which it was originally a part. It is an interesting fact that these three degrees, the Entered Apprentice, the Fellow Craft and the Master Mason have been accepted in all parts of the world without substantial change. That there are variations in the method of conferring them is universally admitted. That in some cases they are made as gross and ridiculous as possible; that in other cases they are made as decorous and respectable as possible; and that in still other lodges they are made as terrible as possible all students of the system know.

A Free Mason who was familiar with lodges in Europe once said to me that the American lodges played at Masonry. He said that in Germany where he had been for years a Mason it was not uncommon for candidates to faint during the conferring of the degrees. We all know that in some cases, even in our country, persons have been, by the attempts to terrify which were made, frightened into actual insanity.

THE SO-CALLED HIGHER DEGREES

Masonry proved a profitable speculation. Men were found in large numbers who were willing to pay for charters and initiations, and within a few years the Blue Lodge had spread over the world as the Bubonic plague does now. It occurred to men, chiefly in France and Germany, that what has worked so well in the three degrees of the Blue Lodge would work equally well if there should be higher degrees, so they began to invent degrees. They were conferred in bodies of various names. Lodge of Perfection, Consistory, Lodge of Perfect Intelligence, The Route of Mizraim, etc., etc. Within a few years it is said by Masonic historians that more than 1200 Masonic rites had been invented. Of course this creation of degrees taxed the ingenuity of the lodge promoters. The oaths and ceremonies could not vary in any great degree, and therefore most of these additions to Blue Lodge Masonry died out. Some of them continue to this day.

Inventions were made in England and Scotland as well, and we have now the Rite of York, the Scottish Rite, which are the principal Masonic bodies known in the United States. In our own time we have seen the development of what is called the Nobles of the Mystic Shrine. It would be incredible if the thing were not wrought out before our eyes. That sane men in a Christian land like ours should construct a secret society like those having for its badge the crescent, the sign of the Turkish Empire, the scimitar, which holds up the Saracens, shed the blight of tens of thousands of Christian men and these same people who wear the crescent and scimitar put on the fez and ride on camels and do other stunts which would be quite proper in a boy's circus, but which are not creditable to adult, civilized men. That Christian men and ministers should ever have any part or lot in such a hodge-podge of heathenism and murder would be incredible, did we not know it to be true.

A COMPREHENSIVE VIEW

Taking a comprehensive view of the three degrees we find that the first degree seems to deal with regeneration, the second enlightenment and the Master Mason's with resurrection. Of course before resurrection there must be death, and in the play of the Master Mason's degree the death is caused by murder. After the candidate has been killed, he is buried and

after he had remained a number of days in the grave he is raised from the dead by the strong grip of the lion's paw. This strong grip of the lion's paw of course if it should be followed through would lead us at once to the Savior, but Free Masonry never follows anything through to him; so while there is a pretense of resurrection, there is no mention of the one who alone could raise the dead.

I remember very well to have been speaking to a godless man who was Master of a lodge. I said to him that I did not understand how a man like himself dared to pretend that he could raise the dead. He replied: "Well, that is only a ceremony, and then I never could understand how you charge Masonry with being Christless when you know that the Master personates Him in the third degree." Is not this unspeakably terrible that a poor, drunken, profane, godless man should dare to take part in a play in which he is to profess power to raise the dead? I pause a moment here to call attention to the fact that over and again men have been taken out of lodge rooms dead. Of course the only persons present were sworn not to reveal the truth respecting the manner in which they came to their deaths. Accommodating coroners have not pushed the inquiry to an embarrassing stage, and therefore such events have generally passed with brief notice or none at all. But the reader who has studied the ritual of this degree and who knows how

naturally a nervous or excitable man would struggle with men who were pretending to be about to kill him, can readily see how such plays might easily end in his death. It is also well known that the spanker in the Woodmen's lodges, the heated chair in the Knights of Pythias lodges and other lodge machinery in various orders have produced the same result. In none, however, of these organizations is death intended, and in none of them, excepting Free Masonry is resurrection pretended.

THE OATH OF A MASTER MASON

We have already studied somewhat the oaths of the Entered Apprentice and the Fellow Craft. Arson or burglary are neither murder nor treason, and a Mason who communicates such secrets to his brother Mason has a right to expect and require him to obey the oath and keep his secret. The most famous case under this clause of the Masonic oath within recent years was the one which occurred at Hartford, Connecticut, where a Free Mason who testified truthfully on the witness stand, when sworn by the State, was excluded from the Masonic lodge because he had received his information under the Masonic oath. The reader who goes on through the oath will notice the next obligation, which is that the Mason must not assist in initiating a woman, an old man in his dotage, a young man in his non-age, an atheist, a madman or

a fool. Perhaps no objection can be made to this obligation; but certainly one who honors woman will not be pleasantly impressed by the fact that she is associated with atheists, madmen and fools in this exclusion. Men have a right to choose their companions so far as the law of the land is concerned, but religiously, men are bound to associate with the children of God, and to abstain from fellowship with godless and wicked persons. Such an exclusion as we have here, while godless and worldly men may make it without objection, certainly can never be Christian in its character. The Mason goes on to swear that he will not strike a Master Mason in anger; that he will not have illicit intercourse with certain female relatives of Master Masons; that he will not give the Masonic word except in lawful form; that he will not give the hailing sign of distress except under proper circumstances. One who studies these obligations will find clear confirmation of the heathenish character of the Order. Why should a Mason be sworn not to strike a Mason or to commit adultery with the relative of a Mason, or to refrain from teaching a Mason or a Masonic lodge? If he is a decent man, not to say a Christian, he will not do any of these things without an obligation. If he is an indecent and dishonorable man, so that such obligations are needful, why does not the Order swear him not to commit these crimes? The fact that it does as it

does, shows first that there are Masons who are supposed to be in need of such restraint as this. And second, that the Order proposes to restrain them only so far as its own members are concerned. This puts the rest of the human race at the mercy of such Masonic libertines and scoundrels. If the lodge man says that these are simply matters of form, the answer is that trifling in oaths of this nature is certainly an evil thing, and that there is reason to suppose that Masonic oaths are not trifling, but serious business.

THE PENALTIES OF THE THREE DEGREES

Those of the Entered Apprentice and Fellow Craft, we have considered each of them, calls for murder, the throat cut, the tongue torn out, the left breast torn open, the heart and vitals taken thence and thrown out to be food for beasts and birds. The Master Mason's oath continues in this murderous procession: body severed in two in the midst, bowels burned to ashes and these ashes scattered on the four winds of heaven. For what? For committing some crime against humanity, or some offense against God? Not at all. For failing to keep sacred a secret society oath; an oath which is administered by no authority, religious or divine; an oath which is itself a profanity, and an insult to God and man; and yet an oath which has these terrible sanctions.

We stop a moment in this connection to ask this

question: What should one who has taken one of these oaths and is convinced that it is unchristian, do respecting the matter? The fear of man, of course, would lead him silently to withdraw. This is the course which is pursued by tens of thousands of Free Masons who have no fellowship with the organization today. President Finney said: "To take such an oath as the Masonic, is a sin. This sin cannot be forgiven until it is confessed; it is not confessed until the oath is renounced." Whether or not the reader accepts in full this statement of that great man, who was himself a Free Mason, and renounced his oath, as he said all Christian men who had taken it should do, certainly there is food here for most serious thought.

Talking about morals, talking about death, talking about the resurrection, and yet carefully abstaining from beginning to end from any mention of the name of the Savior of the world, makes it a Christless degree. One who will put this whole degree alongside one of the epistles, say the Epistle to the Ephesians, and notice how the Christ filled man gloried in His name, and repeated it over and again, on every possible occasion, and how these lodge men carefully abstain from mentioning it, will see that it is the deadly enemy of the souls of men. All who are conversant with the facts know that the organizations which have copied Masonry are like it in this respect.

And when these elements of Satanic mischief are condensed into systems they become "beasts" of the apocalypse, living forces, antagonist to God's law, and the Gospel which magnifies the law, by which men are saved. Thus Popery degrades marriage, and provides for licentiousness by denying it to priests. Mohammedanism and Mormonism teach a heaven which is an extended brothel; and Masonry does the same thing, and worse, by limiting the protection of the seventh commandment to the female relatives of Masons (Note 143 and page 254), and also limits the protection of the whole decalogue to Master Masons and their lodges, swearing them not to "*cheat or wrong*" Master Masons or their lodges. This virtually repeals the whole law of God as to Masons, and substitutes lodge law in its place; as a State law which should prohibit stealing in one county being silent concerning the rest, would, by implication, license stealing in the counties where it was not forbidden.

Thus, as civil governments are not Masonic, treason and rebellion are not Masonic offenses! Even though a Mason is a convicted rebel and traitor in the civil courts, his standing in the lodge, to use the language of the old charges, "remains indefeasible." (See note 102.) Thus Special Justice Wm. L. Marcy, appointed to try the abductors of Morgan, when he saw Masonic witnesses of high respectability considered no law binding on them but that of the lodge, exclaimed from the bench, "If men will defy heaven and earth, what can human courts do?" As all just civil power is derived from God (Rom. 13: 1) and rests at bottom on the oath, Judge Marcy's exclamation, that the lodge "defies heaven and earth," is but simple, literal truth. For, omit-

ting, setting aside Christ, and the true God revealed in Him, Masonry sets aside the ground of all government, divine and human, but its own. And while this is true in theory, the lodge has, in fact, defeated the judiciary of States, and Masonic witnesses have refused to testify in courts whenever sufficient motive has existed for doing so. Indeed, so far are treason and rebellion from being Masonic offenses, it is a Masonic offense to execute or kill traitors in lawful war, if they are Masons. And during the war of the slavery rebellion, *The Voice of Masonry* (Chicago) denounced certain Northern Masons who, in a charge of bayonets, when secession soldiers gave the Masonic "sign of distress," answered "Too late!" and the bayonet did its work. "Such men," continues *The Voice*, "only earn the contempt of the world of Masonry." This journal was then, as since, a leading Masonic journal in the United States. The reason why the Masonic masses, who pay the dues, do not act out boldly the above avowed principles of the lodge, is that they are in a Christian country, and not sufficiently imbued with the spirit of the system. Thus, that the very body and constitution of Freemasonry defies and sets at naught all law and authority but its own, is as clear as language, and as certain as Masonic authority can make it. And if it be said that sects and sectaries favor their own members against law and justice, that is a good reason why such sects should be reformed, and a strong additional reason why that sect should be destroyed whose constitution protects crime, perverts the law of God for its own sinister use, and makes treason to all lawful authority justifiable by loyalty to itself.

Thus we see that the lodge, in common with all false

religions on earth, denies, neutralizes, sets aside the law of God; nay, seizes it for his own use and converts it into lodge law. Omitting Christ, it omits God, who is only revealed in him; and thus sets aside the only legitimate foundation of civil government. And if, in the words of Hooker, "The seat of law is the bosom of God, and her voice the harmony of the world," we have in this hateful order the antagonist of all law, and the extinction of all harmony; for harmony is as impossible in the lodge as in that dark world where the only restraint is what wicked passions impose on each other; and which can only be kept together by surrounding it with an impassible gulf.

A DOUBLE-ACTING CARICATURE OF CHRIST AND CHRISTIANITY.

False religions must resemble the true in order to be counterfeits; and the most fearful of all counterfeits are false atonements for sin. We have seen how Masonry destroys the law, which is the frame-work of our "Father's house." We shall see how it counterfeits the Gospel.

Rome is called the mother of spiritual harlots, because the elements of every false religion on earth are found in her, and the Romanism of to-day is Jesuitism, though it was a maxim of the Romish church, *Si cum Jesuitis, non cum Jesu itis*, "If with the Jesuits, you go not with Jesus." Ignatius was nine years younger than Luther; a lofty, gay, ignorant Spanish cavalier. His right leg was shattered at Pampeluna, May 20, 1521, four years after Luther nailed his theses to the door of the great church at Wittenburg. He was sent to Loyola, the home of his ancestors; read there a volume of coarse, spurious saintship; chose the Virgin Mary for

his lady-love, and became her knight. He went to her altar at Mont Serrat, changed his splendid costume for the rags of a beggar at the porch; gave away all his money to the poor; put on a long gray robe over his rags; tied a thick cord around his waist, from which hung his jeweled sword and poniard. Thus attired and accoutred, he prostrated himself before the altar of the Blessed Virgin, and swore to acknowledge "no other master than Jesus, and no other lady or mistress than Mary the mother of God." He walked thence on foot to Manresa; lived among the poor and sick in the hospital; went thence to a neighboring cave, hid by brambles, and there, say the Romish historians, "composed, under the inspiration of heaven, that book of 'Spiritual Exercises.'" (Hist. Jesuits, Baltimore, 1878.)

Now those "Spiritual Exercises" are nothing but a Masonic initiation to saintship, running through twenty-eight days, which were afterward cut down, for ordinary Jesuits, about one-half. Though ignorant, barely able to read, he at once became eloquent as Balaam the son of Bosor, or a Spiritualist trance preacher of the present day.

Now we have only to suppose that in his dark cavern, amid fictitious and self-projected worships, his inspiration came from Satan, garbed as an angel of light, to account for the fearful engine of mischief which, as Mohammed invented his, he conceived in that cave, and named "The Society of Jesus," whose constitution reverses all that Christ and his apostles taught, putting the darkness of profound secrecy for their light, and the most abject slavery for their "perfect law of liberty;" a society which, by infusing new and terrible life into the decaying forms of Popery, offered such crafty

and effectual resistance to the Reformation which was then near being accepted by Christendom, that "Since the middle of the sixteenth century the Reformation has not advanced one step in Europe," but has actually retrograded.

Nor is this supposition of Satanic inspiration inconsistent with the belief that Ignatius Loyola may have been as perfectly sincere as he was mistaken in regarding promiscuous scattering of his money to beggars, wearing their rags, living on their fare, nightly vigils, and emaciating fasts, the road to genuine saintship and favor with Christ; who, with the exception of one miraculous fast, seems to have lived the life of an obedient, industrious youth. Ignatius made a fetische of the death of Christ, and the whole Romish apostasy is bedizened with amulets, and charms, and false mediators, every one of which is a rival and competitor of Christ, and thus makes the cross of none effect through its traditions. But—

All the other false systems are counterfeits, and caricatures of Christ and Christianity. They have a mock savior, a mock regeneration, and a mock resurrection from the dead. "We readily recognize," say Masonic writers (See pages 22 and 23 of this volume) "in Hiram Abiff one of the Grand Masters of Freemasons; the Osiris of the Egyptians, the Mythras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of the Artificers, and the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively." To these might be added the Tammuz for whom Ezekiel saw women weeping. These all are Satan's counterfeits and caricatures of the only way of salvation for men by the death of the Son of

God, imaged first in the lamb on Abel's altar, and set forth to the nations by his actual crucifixion and death on the cross. These mock victims and counterfeit saviors of the lodge and of paganism, divorced from the holy law of God, surrounded by false mysteries and secrecy in contempt of Christ's example; kept up by men and women reeking with licentiousness, are neither more nor less than Satan poking fun at the death of Christ, by which God's law is "magnified," and men saved from their sins. This is the acme of infinite wickedness and insult to God, and of malice toward Christians who are seeking to escape from Satan to God by the death of Christ; and yet so managed that one-half of those who follow these systems are infidels and the other half dupes. The caricature acts double.

Then each of these horrid systems has its counterfeit regeneration. From the mysteries of the pyramids to the lodge, or Bondoo in an African chapparel, every one regenerates its dupes by leading them through darkness and horror to light and comfort; that is, they act over the physical animal effects of repentance and regeneration by the Holy Spirit. No language could describe this mock regeneration clearer than the Masonic Monitors (See notes, 28, 41, 64, 71, 77, 87, 131, 134, 137, 159, 161, 164, 180, 208 and 212), where "the Entered Apprentice appears before the lodge portals in blindness, helplessness, and ignorance, seeking the new birth," and comes out a Master Mason, "saved from the grave of iniquity, and raised to the faith of salvation!" Three degrees of ceremonies have regenerated him. It was of such regeneration by human traditions that Christ said: "When he is made ye make him two-fold more the child of hell than yourselves."

There is a simple, august sublimity in the words: "The hour cometh in the which all that are in their graves shall hear the voice of the Son of Man and shall come forth." It is an hour and event for which, Paul says, "The whole creation waiteth, groaning and travailing in pain." There wanted but this Master Mason's resurrection by a (it may be drunken) lodge Master and his associates, by "the strong grip of a Master Mason, or lion's paw," of a hale man entire and sound, shamming dead, to exhaust hell itself of malice and buffoonery blended, thus caricaturing the resurrection of the dead by the "Lion of the tribe of Judah."

Well may Satan name this his "sublime degree." It is the sublimity of horror. In it we have counterfeit crucifixion, counterfeit atonement, counterfeit regeneration, and counterfeit resurrection of the dead, to make dupes wonder and infidels sneer at religion; and teaching immortality by a sprig of acacia, as if Christ had not "brought immortality to light." And as if to certify and seal the truth of these words, we are told (See Note 164) that "The ancient mysteries, those truly Masonic institutions, all depended on one central legend, or story of the death of some remarkable person. In all of them there was a legend of the violent death and subsequent resurrection of some distinguished personage." And the brazen folly is carried by Mackey so far as to pretend to find proof that the spot where Hiram Abiff was buried was Mount Calvary, near Jerusalem, where Christ was crucified for our sins. (See Note 161.)

This is the counterfeit of all counterfeits. The malice of earth and hell confederate cannot transcend this counterfeit of the only currency of heaven by which our ransom from guilt can be paid. It is Satan seeking to put an extinguisher on the world's last hope, and divorce man forever from his God.

CHAPTER XVI

MASONIC SECRETS³⁸² AND DOCTRINES ILLUSTRATED.

Note—As Freemasonry is one indivisible system, and as the signs of all the degrees below it must be given in the Opening and Closing Ceremonies of each degree, we, with these signs give the rest of the so called "Secrets" and a few Masonic quotations, which show the teachings and doctrines of Freemasonry.

PREPARATION FOR ENTERED APPRENTICE DEGREE.

The candidate having satisfactorily answered the questions given on pages 95-6 of "*Freemasonry Illustrated*," and paid the initiation fee, is prepared for initiation as follows:



The Deacons or Stewards strip him to his shirt and drawers, and his drawers must be exchanged for a pair furnished by the lodge which fasten with strings. The *left* leg of these is rolled up above the knee. If his shirt does not open in front it is turned around, and if there are metal buttons or studs on it they are removed.

The *left* sleeve of his shirt is rolled up above the elbow, and the *left* side of his shirt is tucked in; so that the left leg, left foot, left arm and left breast are bare. A slipper is put on his *right* foot, a hoodwink over his eyes, and a small rope called a cable tow is put once around his neck.

Candidate duly
and truly pre-
pared, Entered
Apprentice De-
gree.

Note 382.—From "FREEMASONRY ILLUSTRATED."

"It has been well said that the emblems are the Masonic Secrets written out, conveying as they do—but only to the instructed eye—all the Esotery of the institution.—Morris' Dictionary, Art. Emblems—Symbols.

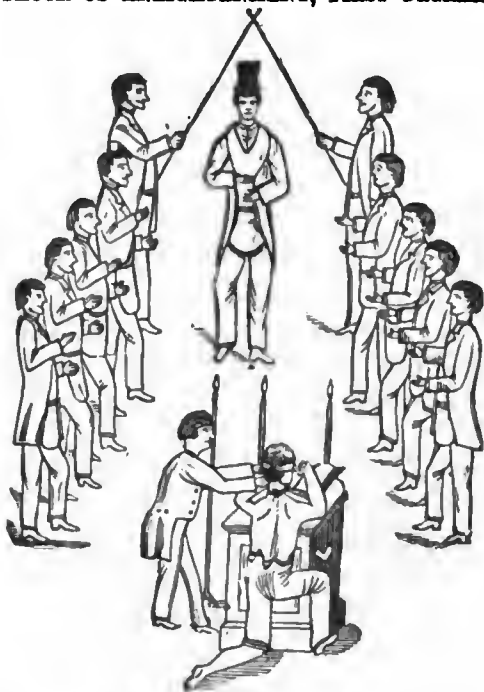


Candidate taking Entered Apprentice Obligation. See page 107.

"Every Mason is under an obligation to obey the laws of the lodge and the Grand Lodge. * * *
It is the obligation which makes the Mason, and the difference between one Mason and another, consists simply in the fact that *one keeps his obligations better than another.*

"An obligation is an essential part of a degree." -
Morris's Dictionary, Art. Obligation.

SHOCK OF ENLIGHTENMENT, FIRST DEGREE.



Shock of Enlightenment or Rite of Illumination, Entered Apprentice Degree



DUE-GUARD OF AN ENTERED APPRENTICE.

Hold out left hand, with palm up, a little in front of the body, height of hips; next place right hand horizontally over the left, two or three inches above it [See cut.]

Due-Guard Entered Apprentice.

SIGN OF AN ENTERED APPRENTICE.

Made from due-guard by dropping left hand to side, and at same time raise right arm, with hand still open, and draw hand quickly across the throat, the thumb being next to the throat, then hand drops to side. [See cut.]



Sign of Entered Apprentice.

ENTERED APPRENTICE SIGN WITHOUT DUE GUARD.

Draw open right hand across the throat, thumb next to throat.



Entered Apprentice Grip.

ENTERED APPRENTICE GRIP.

Grasp hands as in ordinary hand-shaking, and press ball of thumb hard against the knuckle-joint of each other's fore-finger.

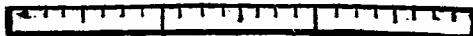
ENTERED APPRENTICE WORD.

Boaz, which is the name of the grip. For mode of giving this "word" see page 113.

"THE WORKING TOOLS OF AN ENTERED APPRENTICE

Are the *Twenty-four Inch Gauge* and *Common Gavel*.

"THE TWENTY-FOUR INCH GAUGE

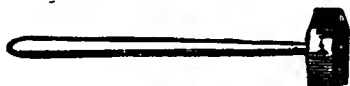


Is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble

ENTERED APPRENTICE WORKING TOOLS.

and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep."—*Mackey's Ritualist*, page 38.

"THE COMMON GAVEL

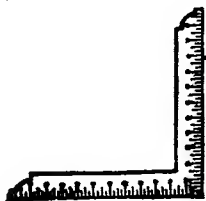


Is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."—*Mackey's Ritualist*, page 38.

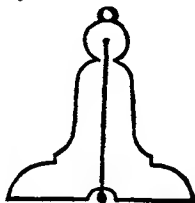
JEWELS OF A LODGE.

"A Lodge has six Jewels; three of these are immovable and three movable.

"The immovable jewels are the *Square*, *Level* and *Plumb*.



Square.



Level.



Google Plumb.

JEWELS OF A LODGE.

"*The Square* inculcates morality; the *Level* equality; and the *Plumb*, rectitude of conduct.

"They are called immovable jewels, because they are always to be found in the East, West and South parts of the Lodge, being worn by the officers in those respective stations."—*Mackey's Ritualist*, page 57.

"THE MOVABLE JEWELS

Are the *Rough Ashlar*, the *Perfect Ashlar* and the *Trestle-Board*."



Rough Ashlar.



Perfect Ashlar.



Trestle-Board.

"The rough ashlar is a stone as taken from the quarry in its rude and natural state.

"The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow craft.

"The trestle-board is for the master workman to draw his designs upon.

"By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board."—*Mackey's Ritualist*, page 58.

THE POINT WITHIN A CIRCLE.

"Lodges were anciently dedicated to King Solomon, [who was said to be our first Most Excellent Grand Master] but Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their



The Point within a Circle.

time, there is represented, in every regular and well-governed lodge a certain point within a circle, the point representing an individual brother, the circle the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interest to betray him, on any occasion. This circle is embordered by

two perpendicular parallel lines, representing those saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should err."—*Sickels's Monitor*, page 50.



PREPARATION FOR FELLOW CRAFT DEGREE.

Candidate is prepared much the same as in the first degree. The *right* leg, *right* arm, *right* breast, and *right* foot being bare, a slipper on *left* foot and the cable tow twice around his naked right arm near shoulder.

A small white apron with bib turned up and he is "duly and truly prepared" to be made a Fellow Craft.

FELLOW CRAFT DUE-GUARD AND SIGN.



Candidate taking Fellow Craft Obligation.

"Increased privileges and honors thus encircling the profession of Fellow Craft, weightier and more numerous responsibilities are superadded.

Powerful obligations, impelling him to be secret obedient, honest and charitable, guide and restrain him. * * *

"He is subject to the discipline of his mother-lodge, and to all the penalties of Masonry."—*Morris's Dictionary, Art. Fellow Craft.*



Due-Guard, Fellow Craft.

DUE-GUARD OF A FELLOW CRAFT.

Hold out right hand, palm down, height of hips, and raise left hand to point perpendicularly upward, forearm forming a right angle with arm. [See cut.]

SIGN OF A FELLOW CRAFT.

Made from due-guard by dropping left hand carelessly to side while raising right hand to left breast, fingers a little crooked; then draw hand quickly across the breast; then drop hand to side. [See cut.]



Sign of a Fellow Craft.

FELLOW CRAFT GRIPS AND WORKING TOOLS.



Pass Grip of Fellow Craft **PASS GRIP OF A FELLOW CRAFT.**
Grasp right hands as in ordinary hand shaking and press ball of thumb hard between knuckles of first and second fingers.

PASS OF A FELLOW CRAFT—*Shibboleth*; the name of the grip.

GRIP OF A FELLOW CRAFT.

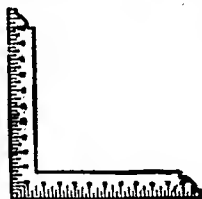


Grasp right hands in the usual way and press thumb on knuckle joint of second finger.

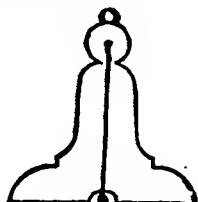
"THE WORKING TOOLS OF A FELLOW CRAFT



Plumb.



Square.



Level.

Are the *Plumb*, the *Square*, and the *Level*.

"The *Plumb* is an instrument made use of by operative masons to raise perpendiculars; the *Square*, to square their work; and the *Level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations before God and men, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."—*Mackey's Rit.* p. 73.

MASTER MASON'S PREPARATION AND DUE-GUARD.



Preparation of Candidate
Master Mason's Degree

PREPARATION OF CANDIDATE, MASTER MASON'S DEGREE.

The candidate is stripped, as in previous degrees, but in this "*Sublime Degree*," both breasts, both arms both feet and legs are bare. He is hood-winked and the cable-tow is put three times around his body.



Candidate taking Master Mason's Obligation. See page



Due-Guard, Mas-
ter Mason.

DUE-GUARD OF A MASTER MASON.

Extend both hands, in front of the body, height of hips, palms down, thumbs nearly touching each other. [See cut.]

MASTER MASON'S SIGN, PASS GRIP AND REAL GRIP.

SIGN OF A MASTER MASON.

Made from due-guard, by dropping left hand and drawing right hand across the bowels to the right, thumb toward the body, height of hips. [See cut.]



Sign of a Master Mason.



Pass Grip of a Master Mason.
knuckles of second and third fingers.

PASS GRIP OF A MASTER MASON.

Grasp hands naturally and press thumb between

STRONG GRIP OF A MASTER MASON OR LION'S PAW.



Hands joined as shown in cut, thumb and fingers pressing hard on hand and wrist of each other.

PASS OF A MASTER MASON *Tubal Cain*; name of grip.

"THE COMPASSES"



Are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love."—*Mackey's Ritualist*, page 110.

"THE WORKING TOOLS OF A MASTER MASON.



Are all the implements of masonry indiscriminately, but more especially the *Trowel*.

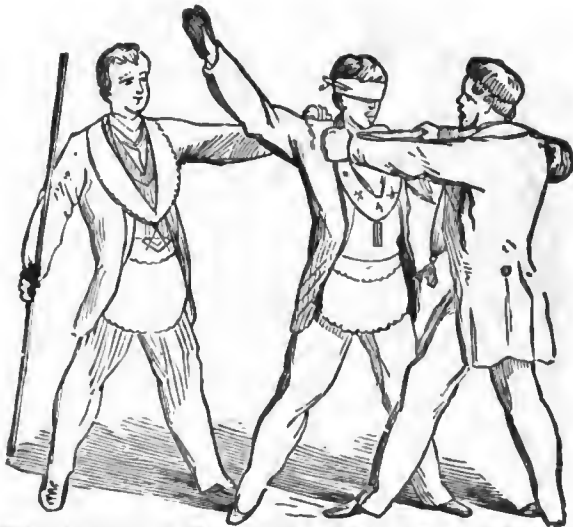
"The *Trowel* is an instrument made use of by Operative Masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention, should ever exist, but that noble contention or rather emulation; of who can best work and best agree."—*Mackey's Rit. p. 111.*

THE TRAGEDY OF THE THIRD DEGREE.

PLAYING MURDER AND RESURRECTION IN TEN SCENES.



SCENE I.—PLAYING MURDER: Assault by "Jubela" on the Candidate, alias "Grand Master Hiram Abif."



SCENE II: PLAYING MURDER —"JURELA" draws 24 inch gauge across his throat.



SCENE III: PLAYING MURDER.—Assault by "JURELA" on the Candidate.



PLAYING MURDER.—"JUNEO" strikes him with the square on left breast,



PLAYING MURDER.—Assault by "JUNEO" on the Candidate.

PLAYING MURDER AND MOURNING.



SCENE VI: PLAYING MURDER.—"Jonah" kills him with the Setting Maui and tumbles him into the Canvas.



First Position.

GRAND HAILING SIGN OF DISTRESS.



Second Position.



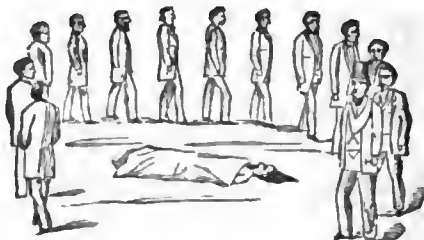
Third Position.

SCENE VII: PLAYING DISTRESS.—Mourning for "our Grand Master Hiram Abif."

Raise hands and arms as shown in first cut, and if in the ceremony of "raising" or in the dark, the words in brackets may be used, otherwise not. [O Lord.] Bring arms from first to second position, [My God,] bring arms to third position [is there no help for the widow's Son?] bring arms to side.

PLAYING MOURNING AND RESURRECTION.

In the dark, when in distress, the words are "O Lord, my God is there no help for the widows son?" In the ceremony of "*raising*" after the second attempt and failure to raise the body, first by the Entered Apprentice's Grip and then by the Fellow Craft's when this sign is given the words are, "O Lord my God! O Lord my God! O Lord my God! I fear the Master's word is forever lost."



SCENE VIII: PLAYING DISTRESS.—Procession Singing Dirge for "our Grand Master Hiram Abiff."



SCENE IX: PLAYING RESURRECTION—Praying at Mock Resurrection of Candidate alias "our Grand Master Hiram Abiff."

FIVE POINTS OF FELLOWSHIP AND THREE STEPS.



FIVE POINTS OF FELLOWSHIP.

Foot to foot, knee to knee, breast to breast, hand to back and cheek to cheek, or mouth to ear, when they whisper: *Mah-hah-bone*, which is the Master's word.

SCENE X: PLAYING RESURRECTION—Candidate Raised on the Five Points of Fellowship.

EMBLEMS³⁸³ OF THE MASTER MASON'S DEGREE.

"THE THREE STEPS"



Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz: *youth, manhood, and age*. In youth as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in

manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

NOTE 383.—"Under the term Emblems, writers include those conveying both the esotery and exotery of Masonic knowledge."—*Morris's Dictionary, Art. Emblems.*

EMBLEMS MASTER MASON'S DEGREE.

"THE POT OF INCENSE

Is an emblem³⁸⁴ of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.



"THE BEE HIVE



Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust [etc.

"THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD



Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

"THE SWORD POINTING TO A NAKED HEART



Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

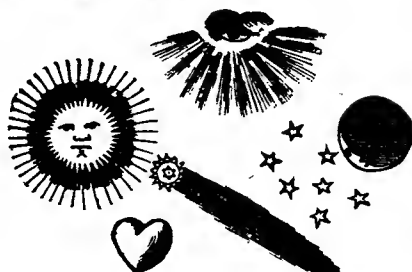
NOTE 384.—"Everything in the *esoteric* of the society is written down, or engraved upon durable objects by Symbols. Each of these has a public and private meaning, the latter communicated only by suitable restrictions to proper persons. These Symbols form a large part of the universal language of Masonry."—*Morris's Dictionary, Art. Symbols.*

EMBLEMS MASTER MASON'S DEGREE.

"ALL-SEEING EYE,

Whom the Sun
Moon and Stars
obey, and under
whose watchful
care even comets
perform their
stupendous revo-
lutions, pervades
the inmost re-
cesses of the hu-
man heart, and

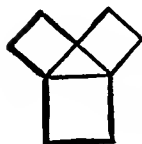
will reward us according to our merits.



"THE ANCHOR AND ARK



Are emblems of a well-grounded
hope, and a well-spent life. They
are emblematical of that divine
ark, etc.



"THE FORTY-SEVENTH PROBLEM OF EUCLID.

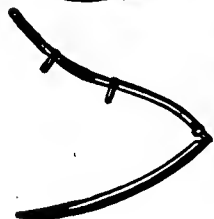
This was an invention of our ancient
friend and brother, the great Pythagoras,
who, in his travels through Asia, Africa
and Europe, was initiated into the several
orders of priesthood, etc.

"THE HOUR GLASS



Is an emblem of human life. Be-
hold! how swiftly the sands run,
and how rapidly our lives are draw-
ing to a close! etc.

"THE SCYTHE

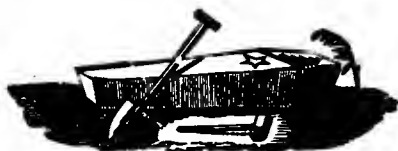


Is an emblem of time, which cuts the
brittle thread of life, and launches
us into eternity. Behold! what
havoc the scythe of time makes
among the human race! If by chance
we should escape," [etc. See p. 311.]

—*Sickels's Monitor*, pages 113-119.

EMBLEMS MASTER MASON'S DEGREE.

THE SETTING MAUL, SPADE AND COFFIN.



"The second class of emblems are not monitorial, and therefore their true interpretation can

only be obtained within the tyled recesses of the lodge. They consist of the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. They afford subjects of serious and solemn reflection to the rational and contemplative mind."—*Mackey's Ritualist*, page 131.

APPENDIX.

Note *a.* In opening on the Entered Apprentice's degree some lodges "come to order on the due-guard," instead of on the sign as given on page 61. In the same lodges, when closing on the Third Degree, the Senior Warden, when rising to answer the Worshipful Master, salutes him with the due-guard instead of sign of that degree as given on page 334.

Note *b.* In Michigan and other lodges, when the Worshipful Master in the opening and closing exercises comes to the Warden he asks, "Brother Senior (or Junior) Warden, why in the west (or south) *and your duties there?*" And when asking about the Master's station, says, "Why in the east, *and his duties there?*" See pages 64, 65, 72, 78, 162, 163, 336 and 337. In some lodges the clause in italics is omitted.

Note *c.* In some lodges in the form of passing from first to second and second to third degree, the second question is given, "From what and to what?" the same as on pages 71, 77, 183, 185, 210 and 259. In others the question is: "From what?" and in others, "From what unto what?"

Note *d.* In the Fellow Craft's degree in answer to the question, "Why by the Square?" the answer is: "Because it is an emblem of morality and one of the working tools of *my profession*," as given on pages 71 and 210, but in some lodges the term "Fellow Craft" is substituted for "*my profession*."

Note *e.* In some lodges in giving the word *Boaz*, the first syllable is pronounced first, thus Bo-Az. Boaz, instead of as given on pages 113 and 129.

Note *f*. In many lodges the penalty of the Fellow Craft's obligation is, "my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and fowls of the air." The penalty given on pages 176, 183, 213, 282, 284, 298 and 326 is as given in Michigan, but the other form is in common use in some jurisdictions.

Note *g*. In some lodges the word *waterfall* is used instead of *water-ford*, pages 202 and 223. Mackey (Ritualist, page 94) pronounces *water-ford* incorrect as it means almost the opposite of *waterfall*. yet both words are in extensive use.

Note *h*. In some lodges the word *Jachin* is given by lettering: A. J. C. H. I. N., and then halved; instead of being only halved, as on pages 185, 204 and 22.

Note *i*. In some lodges Fellow Crafts are taught to wear their aprons with the left corner of bib turned up and Master Masons with the bib down; but the reverse as given on pages 187, 242 and 262 is the correct and more general way of wearing them in these degrees.

Note *j*. In some lodges instead of the word *seafaring* used on pages 280 and 298 the word *wayfaring* is used. Mackey (Ritualist page 116) calls the use of the word *seafaring* a monstrous corruption of the old term, yet the word is in common use in many jurisdictions.

THE END.

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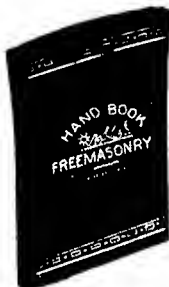
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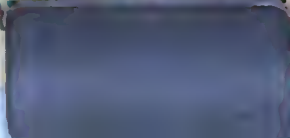
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